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Raghavendra

SHRI
RAGHAVENDRA,
HIS LIFE AND WORKS

Vol. II

By

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PREFACE

It was Last Shravana when we released the first Volume of **Shri Raghavendra His Life and Works** for publication. Many have written to us that they are earnestly waiting to receive the second Volume. It is now ready for publication. We regret we could not do it earlier. This time we have been able to give more than 250 pages in this Volume. In the second volume we have completed Gita Vivritti, Tatparya Nirnaya Bhava Sangraha and Pramana Padhati Bhavadeepa. In the third Volume we assure the readers that we shall begin Parimala the magnum opus of Shri Raghavendra. Many had expected that our exnthusiasm would subside with the publication of the first Volume and then there would be no more publications of the works of Shri Raghavendra. Then this unfinished work like two trunkless legs of a statue in a Vast sandy desert would mock at the infirmity of man and his unsteady nature. But Raghavendra gave us strength and energy to finish the second Volume. We hope the saint of Mantralaya would help us in the same manner to take us through the entire work.

Thanking the printers and publishers for having brought out the volume just in time, we leave the book at the

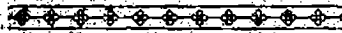
disposal of the learned for approval and of the lay man for appreciation. The sympathy and appreciation of the public has encouraged us to continue our work with expectation and energy.

Shri Shri Sujayeendra Swami of Shri Raghavendra Matha has been kind enough to help us through the publication of this series which would not have seen the light but for his solid and substantial aid. We sincerely offer him our prostrations and obeisances and seek his blissful blessings in our enterprise.

Mantralayam

4th July, 1972

G. B. Joshi



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CHAPTER V.

So long knowledge of God and soul and means to that knowledge, are fully treated. The long discussion melted down to this that one should do his duty allotted to him according to the rules of caste and the customs of stages of life, renouncing the desire of reward and dedicating all to God Hari. This is what is called karma yoga, which consists of two parts viz: (1) Renunciation of desire and dedication of work to God (2) Doing the duty prescribed by Varna and Ashrama. These two items are exhaustively dialated upon in the fifth Ahdyaya. In the fourth the renunciation and this plan of action were referred to.

Now Arjuna contends that Shri Krishna teaches in the same breath both Sanyas (renunciation of desire) and Karmayoga (plan of work) as mens of knowledge. Arjuna wants to know which of these two is better definitely.

Or Arjuna might have entertained another doubt. Sanyas is the ascetic order as the fourth stage of life; and yoga means the householder's life as the second stage of life, in Vedic prescription. Shri Krishna has referred to these two stages of life. Of these two which is better from the piont of view of getting knowledge.

Arjuna's contention is if Sanyasa is superior to yoga he is ready to accept the holy order. Then why should he take up bow and arrows to fight with enemies? Both are opposite to each other in attitude and direction. For the ascetics renounce all work and addict to knowledge; while the householder renounces knowledge and takes to work and activity. Hence they both cannot be prescribed to one and the same man and Arjuna, hence, wants to know which of the two is better fitted for him.

In the first alternative the option is between renunciation of desire and doing one's duty. In the second alternative the option is between Ascetic's order and the stage of a householder.

In both the interpretations the doubt raised by Arjuna is based upon statments made by Shri Krishna in the fourth Adhyaya. Hence there is continuity of thought.

Raghavendra has clearly enunciated thus what has been very briefly suggested by GitaTatparya. He makes an effort to show that there is continuity of thought in Geeta. This sort of justification of continuity of thought helps us after-wards to gather together a comprehensive and coherent hurpaet of Geeta.

The Lord, as a good teacher, first defines the words he has used in the philosophy of work. Sanyasa and yoga are not used in any technical sense, but they are used in the sense of renunciation of desire and dedicated activity and not ascetic life and house-holder's life, which is incompatible in a single person. But renunciation of desire and dedicated activity are compatible, consistent in a single person and both are essential for the betterment of man. Hence they are complementary and must be practiced both. Therefore the question 'which is better of the two' is inconsistent. But your question is only to know the real nature of both. Then dedicatory activity is superior to renunciation of desire.

It is the firm belief of Shri Krishna that these two form the component parts of the integrated plan of Karma yoga. They are the organic parts of the whole and hence they cannot be separated from each other. Both together are conducive to knowledge and through knowledge to salvation.

Still of these two parts one is negative and that is abandonment of desire while the other is positive and that is the performance of dedicated work. Hence the positive performance of action or Karma yoga is superior to Sanyasa a negative abandonment of desire.

Lord's contention about the second interpretation is that it is childish to take Sanyasa to mean ascetic order or the fourth stage of life. No doubt Sanyasa has already been taken to mean renunciation of desire and Arjun knows this meaning. Yet in order to show its causal connection with knowledge, Shri Krishna repeats it. He is an eternal Sanyasi who renounces desire, hatred, and such other passions. He easily becomes eligible for immunity from bondage. Therefore Arjuna need not discard his military duty.

Bhagavat purana is a rich store house of references to ways of life. Raghavendra liberally draws upon this source to enrich his commentaries, and statements. In the fifth Skandha it is said that detachment is the main cause in the production of knowledge. This detachment means ascetic tendency comprising renunciation of desire. While activity or Karmayoga is said to be a hindrance in the eleventh Skandha. For 'one who is madly pursuing sacrificial fire so as to get one self exhausted by sacrificial smoke does not find Parmatma, his one support.' Therefore Arjuna cannot understand how Karma yoga is better than Sanyasa. The Lord makes it clear that Karmayoga conduces to knowledge as Sanyasa does.

The ignorant say that Sanyasa and yoga are not causally connected, and not the learned. Whether one follows Sanyasa, path of knowledge, or Karmayoga path of activity properly, he gets the fruit of both. For even Karma yogis reach the same stage-through knowledge-as reached by jnana yogis. So a seer is one who finds that both Karma and knowledge are connected with each other as cause and effect. The quotation from Bhagavat condemning Karma refers to motivated work, and not to disinterested and dedicated work.

These words may also refer to ascetic order and the order of a householder. Then the ignorant think that the ascetics are only eligible for the path of knowledge, and not for the path of work. While the householder is eligible only for the path of work and not that of knowledge. But the learned believe that when followed properly, both tend to yield their respective fruit. A proper performance means work should be accompanied with knowledge for fruit-bearing, and knowledge should be accompanied with work for joy-yielding. What an ascetic gets by knowledge, a house holder also gets by doing work. Hence a house holder also is eligible for knowledge. So a real seer is one who sees knowledge in an active worker and work in a man of knowledge.

Now Sanyasa or renunciation of desire is very difficult to realise if it is not accompanied with disinterested and dedicated work or yoga. But with the warmth of dedicated work, jnana in a short course of time yields Brahma. So Sanyasa with it, yields Moksha and without it, collapses. That is why yoga is said to be superior to Sanyasa.

Joint work of yoga and Sanyasa is capable of yielding fruit. Singly they are incapable of producing any result. Really speaking Sanyasa is only a sub-species of yoga. Therefore to say Sanyasa and yoga is not to distinguish one from the other but to say that Sanyasa is a species of yoga. If Sanyasa is not yoga or not dedicated to Vishnu, it deteriorates into means of Hell. But if it is in the form of yoga it leads to Mukti.

The same thing is explained in greater detail. Now the dedicated work along with renunciation has great prospects in future. Engaged in yoga, pure by nature, a man of self control realises that the Lord in the heart of all is his Lord. Such a man is not affected by sin though in work.

Here one must note that seer is one who realises that the Lord of all the hearts is the Lord of his heart. Such a man gets Mukti. The by-product of the knowledge of Brahma is the knowledge that the Lord of all is my Lord. This

knowledge helps one to renounce hatred and to get control over the senses.

Now this yogin thinks he does nothing at all though engaged in seeing, hearing and voluntary and in-voluntary operations of body and senses. He will not be involved in those operations. He stands aloof from them thinking that the senses naturally are attracted by sense-objects, and are engaged in them at the sweet will of Hari. He himself is not free to do anything. Raghavendra now explains what is meant by the yoga form of Sanyasa. Though a man is engaged in all activities he believes that senses directed by Shri Hari are active with sense objects. For God Hari alone is independent and free. Man cannot do anything. This must be the attitude and this is the form of Yoga of sanyasa in the form of renunciation of hatred and other things.

So renouncing attachment and desire of reward, this yogi thinks that God Hari has caused him to do deeds for his own good in worshipful attitude, and engages himself in his duties realising the limitations put on him by God Hari. Such a man is not contaminated by sins like lotus in water.

It is the joint concern of sanyasa and yoga that one gets the fruit of them. The evidence is

the practice of the good people, the yogis. They do their work merely with their body, mind, and intellect, (a sense)and with their senses, without desire and conceit. They are not attached to their fruit. They do their duty only for the purification of the mind and the acquisition of knowledge and for immunity from sin. Abandonment of attachment and others, shows Sanyasa. Doing duties shows yoga and the purification of mind is the fruit or object. Thus Raghavendra analyses the verse for the sake of clear understanding. He quotes authority to prove that intellect is traditionally included in the senses which are said to be twelve. Five cognitional senses like eyes and nose, five functional senses like hands and feet, mind and intellect together constitute indriyas or senses.

It is only the cooperative effort of Sanyasa and yoga that assures us salvation. These two alone have the efficacy to produce best effect, and none other. So the Lord says that abandoning attachment and doing duty in a dedicative spirit, man has his soul manifested to him in its original bliss. This is the Summum bonum of life. Without this dedicated and disinterested work, doing deeds for the sake of fruit, deeply attached to the result:

one becomes deeply involved in the cycle of birth and death.

Dedication of work to God Hari is further explained as mental offering of all work with the thought that Shri Hari alone gets the work done through me alone for my good, and even my capacity also is dependent on him. But dedication is not abandonment of duties or shirking of duties. For it is mental offering and not physical avoiding. Such a man of self restraint does not think that he does or makes others do independently. Such a pious soul lives in the body with nine gates. The two eyes, the two ears, the two nostrils and the mouth are the seven gates in the head. The organs of evacuation are two and thus make up nine gates. He renounces all actions mentally thus. So he is free from the contamination of Karma, as he thinks that he does not do and he does not cause another to do.

But even when one is seeing and smelling if one thinks that one is not seeing and not smelling then it amounts to erroneous knowledge, which leads to eternal darkness. So the Lord explains this. "The Jeeva causes not others to do, nor does he work himself independently. Nor does he bring about union between action and its fruits; but the self-existent alone operates" God does not

allow the soul free agency in doing sacrifice and other things. Nor does He allow the works to produce Adrista or penultimate cause for the ultimate fruit. The soul is not allowed freedom in getting the fruit. It is the self-existent Brahman that is independent in all activities, that is active in impelling others to activity, and in inducing activities for fruition. He does not tolerate any other being to be independent. He flourishes all active in all activities.

The soul cannot have independently any contact with the fruit. He is not free either in winning sin from wicked deeds or merit from good deeds. Bhagavan is independent and a free agent; yet he is free from any contamination of Karma. Even though he is all active why is he not visible? Because our intellect, muddled with ignorance cannot see Him.

Now knowledge is of two kinds, one is essential and intrinsic, and another is modified and extrinsic. The soul is essentially consciousness or knowledge. And God also is essentially chit or consciousness. This is covered by cosmic No-science which is not destroyed by this essential knowledge. But the modified knowledge, which we acquire from the study of the Shastras is able to dispel that no-science. And then Brahma is all

effulgence to the soul. This spiritual vision is of two kinds (1) that which relates to the soul itself (2) and which relates to God. There is Avidya which is जीवाच्छादिका screening the nature of the soul and there is परमाच्छादिका which screens the nature of God. These Avidyas are made of positive stuff.

The mind also suffers from ignorance which is only absence of knowledge. Now mental knowledge is acquired from study, "close application and meditation." By this knowledge ignorance is dispelled. Doubts vanish. By meditation God is visioned.

Soul's positive ignorance has been there since long and its essential knowledge has not been able to remove it. For the soul is labouring under limitations and disabilities. So it is powerless to remove the veil of ignorance.

But mental knowledge through application and meditation dispels ignorance and brings about God vision. So when this mental knowledge produces God-vision God Hari is manifested in all splendour.

Constantly meditating upon God Hari, and thinking Him to be their master, with unflinching faith in Him, having Him as their ultimate goal, those that have their sins washed out by God.

vision go to that place from which there is no return to Samsara. This clearly shows what brings about god-vision.

Another cause of god-vision must be stressed at this stage. One must realise that all forms of Vishnu in all places and things are equal in the presence of the qualities and the absence of defects. Even in unequal and dissimilar things and beings, as Brahmins endowed with learning and modesty, cows, elephants, dogs, wretched fallen beings as chandals, the men of god vision, see Haai of all auspicious qualities without a touch of defect, equally present. Realising the same Brahma in all different things is one of the spiritual exercises required for Mukti.

Such men of supreme knowledge who see Hari in all things, have already won the Samsara or creation. For their mind is fixed in Brahma who is flawless and 'equal'.

The Lord now dilates upon the renunciatory attitude. One should not be elated with joy at happy incidents; nor should be excited at unhappy incidents. One should be steady in the mind. This is possible only when one is free from delusion. That delusion or erroneous understanding is that people are free in getting objects of pleasure and reasons for grief. At the root of all this

spiritual attempt the basic foundation is a sound knowledge of Brahman, and a repeated concentration on Him.

Here a doubt arises. It was said that application or Yoga is better than renunciation. For without application or practice mere renunciation yields no fruit. But once man is free from the troubles of passions and other detractors, native essence of bliss is manifested of its own accord. Hence there is no necessity of yoga. This objection is accepted not in toto, but only half. For even at the last stage of enjoyment of native bliss the yoga of constant meditation of the Lord is essential.

So the Lord reverts to praise the greatness of yoga. One who is unattached to sense objects derives happiness from the spirit, enjoys imperishable happiness with his mind devoted to Brahman.

Being free from attachment to sense objects amounts to renunciation or Sanyasa. Happiness belongs to Atma. This shows that Atma is not a vacuum. This Sanyasi applies the yoga of meditation of Brahma; and after getting rid of the trouble of passions he enjoys bliss which is never suspended by dint of yoga of meditation. It also suggests that a Sanyasi with the help of a little

yoga enjoys happiness even in this life. Then you can imagine, how with the help of great yoga that Sanyasi is going to get the happiness of Moksha.

Hence the Lord condemns those who indulge in pleasures of senses which are the cause of untold misery as they have a beginning and an end; and are derived from sense contacts. So a wise man does not revel in them. Before a man abandons his tabernacle if he is able to withstand the terrible impact of greed and indignation he has really mastery over the scheme of life or yoga, and is happy. Raghavendra adds a note that the human body alone, with the mental set up and moral heritage, has the strength to bear the storm of lust and wrath. Other bodies have not got the organisation to stand against the terrible tempest of passions. Hence as long as he has a healthy body, he should try to control his senses and get mastery over them.

Now the Lord describes the characteristics of a wise man. He has his native happiness, which is the essence of the soul, manifested after the storm of passions has subsided. His happiness is the result of the revelation of the Lord in the mind. For the light is from within alone. In the highly absorbed meditation yogi is impervious to outside world. Hence the light is from within.

And in half absorbed meditation the yogi is conscious of the outside world, yet he is not affected by it. So in that case also the light is from within. Thus the characteristic nature of a wise man is one having light from within, being impervious to other stimulants. Internal happiness and light is a fact with the wise man because he is settled in Brahma and attains Brahma who is impersonal.

Shri Raghavendra has a wonderful way of settling the meaning of certain ambiguous words in the text of Geeta. The method is very scientific. For he takes the help of the author himself to ascertain the meaning of a word. Here ब्रह्मभूत is such a word. It occurs in verse number twenty-four. This is an adjective qualifying the word ज्ञानी. It has been interpreted in two meanings. (1) The first is one who is Brahman and the second is one established in Brahman. Raghavendra following Madhya chooses the second meaning. Because in the same Adhyaya in verse seventeen a ज्ञानी is described as तद्बुद्धयः तदात्मानः तन्निष्ठाः तत्परायणाः which describe the mental operations of a man of meditation. Here also it is said ब्रह्मभूतः निर्वर्णि ब्रह्म अविगच्छति. these are the parallel statements and ब्रह्मभूतः clearly stands for तद्बुद्धयः and other words. All the four adjectives beginning from तद्बुद्धयः

favour the second interpretation - 'One established in Brahma and not the first 'one who is Brahma'.

The prerequisite of such supreme bliss is the absence of all evil effects of wicked deeds done by us. The wise are enlightened by God-vision with all sins washed out, free from doubts and erroneous knowledge, on the strength of self restraint and are ardently engaged in the good of all beings. They through learning have known all that must be known. Though freedom from sins constitutes a cause of knowledge yet the immediate cause is the self restraint which the wise man has attained.

The wise being always free from contamination of lust and anger, having known Brahman, have the impersonal Brahma (no material body) near at hand always and everywhere.

The Lord now explains the method of meditation. Keeping the external sense objects beyond the reach of the senses the aspirant should fix his gaze between the eyebrows alone and should maintain equilibrium between inhaling and exhaling through nose. This is the exercise of *प्राणायाम* in yogic practices. Controlling the breaths is keeping breath in Kumbhaka position. Thus controlling senses, mind and intellect free from fear, anger and longing, the yogi desirous of

Mukti, is surely a liberated soul.

The yogi knows Brahman to be, the enjoyer of sacrifices and penances, the great ruler of all the worlds, the friend of all beings and the bestower of salvation. Then the yogi visions the Lord.

CHAPTER VI

In the second Adhyaya of Geeta, yoga was enunciated. This yoga is the means to achieve the end of god-vision. It is of two kinds; Karma yoga and Dhyana yoga. Karmayoga is an extraneous means of attaining knowledge of Brahman, and is dilated upon in the previous chapters. Now this Karmayoga helps the aspirant to reach Samadhiyoga which in its turn is an internal means of knowledge of Brahman. This Samadhi yoga was just briefly touched at the end of the fifth chapter and is now described in detail in this chapter. In this Samadhiyoga meditation is the most important ingredient, and is dealt with chiefly though secondarily postures and other items are dealt with subordinate to, and for the purpose of Dhyana. This Dhyana yoga is dealt with in detail. The eligible candidate is one who has renounced every thing or Sanyasi. Now real Sanyasa and yoga are mentioned. Renunciation of desire is real Sanyasa, doing one's duty in a worshipful spirit devoted to the Lord is yoga. Both these are treated here.

He who does his obligatory duty without depending upon its fruit is a Sanyasi and yogi and is eligible for Dhyana yoga. But the Sankhyas think that one is eligible for Dhyana or medita-

tion by giving up the three sacrificial fires like Ahavaneeya Garhapatya and Dakshinagni and by giving up sacrificial rites like Agnihotra. The Lord says that such a one is not eligible for Dhyana yoga. For there is no one without fire. Even a yati has a sacrifice of a kind and hence has a fire. A anyasi too while taking the Ashrama first mentally entrusts his own self with the fires which he had accepted and kept in the stage of a house-holder.

It is said he is a yogi and Samnyasi which implies that they are both distinctly different from each other. This implication is baseless. For Somnyasa is different no doubt from secondary or subordinate yoga. Yet it is a part of the principal yoga. For Sanyasa in the form of renunciation of desire and anger is a part of principal yoga in the form of doing one's duty disinterestedly and devotedly renouncing desire and anger. No one can become a yogi eligible to acquire knowledge without renouncing egotism and desire, merely by doing one's duty. A part of, or incomplete, means, cannot produce any result worth the name. Sometimes Samnyas and yoga are mentioned as if they are different to show that only subordinate yoga is implied to be different from Samnyasa, as in the case

of knowledge and devotion. For devotion is the integral cause of Mukti. But it is often said that knowledge alone is the cause of Mukti. It seems that Bhakti and knowledge are different from each other. Really speaking knowledge is a part of Bhakti which is an integrated whole of knowledge, devotion, and action. When knowledge is mentioned as different from Bhakti, it is so, only from a limited Bhakti which means merely our flow of emotion towards Shri. Hari.

Karmayoga was prescribed as means to Dhyanyoga. Now the question is whether this means should be practiced only once or till the end is achieved. The answer is that it should be practiced till the end is achieved. So one should follow Karmayoga till one has been blessed with god-vision. Those who earnestly desire to enter on Dhyana yoga, action is said to be the means. For the same person established in Yoga, must take recourse to worshipful activities expressing unflinching faith in the Lord, in order to have greater intensity of beatitude. In the first stage the aspirant has received only indirect knowledge. (परोक्षज्ञानिनः) while in the second stage he has direct god-vision. (अपरोक्षज्ञानिनः) In the first stage a man aspiring for god-vision should first please Hari by service rendered to various

people good bad and indifferent. Thus pleased Hari grants god-vision. Now in the second stage when they have attained direct god-vision they need not continue service of all sorts of people. But they need not stop their meditation and worship of God. They also should serve their superiors. Hence this statement corroborates the meaning of the previous verse that mere renunciation of fire and sacrificial rites lead us nowhere.

We must know who is the man that has attained perfection in Dhyana yoga. The Lord says that a perfect yogi renounces egotism and stops craving for the objects of sense and pleasurable actions. He sheds all selfish purpose. This means not the abandonment of action, but the renunciation of egotism. The perfect yogi attributes all freedom of will to the Lord and renounces all freedom of will in himself. Therefore a yogi is known by the characteristic that he is not attached to any action. This detachment is not the product of studied efforts but it is natural with him. With an aspirant who is not perfect in yoga, detachment and renunciation are the effects of studied efforts. A beginner and a novice in this art of meditation should practice it with the performance of his obligatory duties

in worshipful spirit renouncing desire, till he gets god's vision. In all earnestness the aspirant should lift his self by the mind. Let him not cause the self to sink. Indeed it is our mind that is our friend in the spiritual undertaking. And it is our same mind that proves even inimical to us, in our spiritual voyage.

A person by whom the mind is conquered through reasoning finds a friend in the mind. If the person has an uncontrolled mind, then it behaves like an enemy. For it is through controlled mind one continues meditation.

These two verses are interpreted with reference to Paramatman. For the completion of Dhyana yoga is through the grace of the Lord. The devotee invokes the help of God just to raise him to the level of meditation. Mind cannot raise Atma who is higher than material mind. So God is the friend or foe of man according to the way, man treats him.

One who has conquered mind has won the favour of the Lord through devotion, attains tranquility of mind and naturally develops aversion to objects of pleasures. When the mind is peaceful the Lord most willingly settles in it so that he becomes accessible to meditation till at last he manifests himself to the devotee, when

the Dhyana yoga becomes perfectly ripe for it. This man of god vision remains unmoved in the opposites like cold and heat honour and dishonour.

This man has the general knowledge of the Supremacy of Vishnu and the special knowledge of His greatness and his miraculous deeds. He looks upon a clod of earth, a stone and piece of gold, alike, Such a man is one who has completed the Dhyana Yoga.

Now the method and practice of Dhyana yoga is described. The yogi should fix his mind on Shri, Hari. This constant concentration requires solitude which easily leads to self-control and the control of bodily posture. Suspending social contact and getting rid of all desire he becomes eligible for a further course of meditation. He should seek a place where mind spontaneously becomes poised fixing his seat, neither too high nor too low covered with kush grass, thereon a deer skin and thereon a cloth. He should sit on such a seat and concentrate his mind. He should control the operations of mind and senses. This practice of yoga leads to mental purification.

Shri Raghavendra quotes aphorism from Brahma Sutras as here, to show that Geeta

and Bramha Sutras agree in their import, to lay down the basic principles of vedant. (आसीनः - संनवात्) A convenient and steady bodily posture maintains erectness and motionlessness holding the neck, trunk and head in a straight line. He should fix his eye on the tip of the nose, withdrawing his sight from outside. Calm in spirit, free from fear, he should steadily maintain the vow of Brahmacharya. Controlling the mind he should direct his thought on the Lord. Thus he should be absorbed in the meditation of the Lord, All this meditation should be based upon the fundamental thought that God Hari is supreme.

This is the course of yoga to be adopted by the aspirant. This yoga requires constant and honest practice in order to attain complete absorption, which not only assures a state of emancipation in this life but also after death.

This yogi in order to be successful in his attempt shall control his diet and lead a regulated life. Gluttonousness or Abstamiousness in diet is of no use in yoga. Even too much sleep is condemned like sleeplessness. One who has a regulated course of diet and a disciplined life and recreation with his activities

and sleep well under control, gets pleasure and relief from the ills of life.

With his thoughts fully under control, steadily meditating on Atman (Lord Hari) he should renounce desire and lust. Then he attains yoga.

Raghavendra's explanation of control of diet and activities has a practical hint to a layman. Eat and work so much only as would not cause mental depression and physical exhaustion. Sleep and wakefulness should not disturb his practices of yoga. Then yoga leads to highest delight attended with serene light.

The test of attainment of yoga is in the fact that the controlled mind, easily withdrawn from sensual objects, remains fixed on the spirit, without entertaining any desire. To give an illustration the imagery of a light is the best simile in this context. A yogi of fixed concentration has his mind absorbed in Lord Hari and his mind never wavers like a lamp steadily burning in a windless place.

Such a supreme yoga is a coveted achievement in the acquisition of which he holds no other gain greater than that. For seated on that yoga, he is not shaken by any worldly calamity. So, that is yoga which cuts all connection with pain. One must steadily practice this with a firm

resolution. Raghavendra notes here that yoga does not merely destroy the pain that is already begun but stops the birth of the pain itself. He stresses again an attitude of renunciation as essential. Following Madhva, Raghavendra has a different reading. In verse 23 others read योगोऽनिविण्ण चेतसा while Madhva reads योगोऽनिविण्ण चेतसा. The Avagraha is omitted. He should give up completely the objects of pleasures which are all undertaken with a definite purpose in view, controlling the senses through the mind, withdrawing their activities from all sides. Their bodily operation should be backed up by moral conviction and judgement of reasoning. Pleasure-seeking tendency should be checked and redirected in the direction of winning Lord Hari's favour.

This practice may not be easy in the first instance. Fickle minded persons in spite of intellectual conviction may waver and their minds may run after cheap happiness and evanescent pleasure. But the steady aspirant should run after the stray mind and bring it back to the fold and feed it with sweet meditation of Shri Hari.

This persevering effort results in mental tranquility and will be crowned with the best kind of happiness; for it is bereft of passions and

purged of all stain and finally. He will be settled in supreme bliss of Brahman, and his mind now naturally appreciates its divine alliance. He realises Lord Hari in all beings and sees Hari in various creatures, with the same native richness of attributes. Such a yogi is favourably consigned to the care of Hari, being loyally devoted to Him.

A man of god-vision will be blessed with salvation in due course of time. In the mean time if he swerves from the right path the assurance of getting Mukti is not affected in the least. Brahma Sutra corroborates this statement in कामकारणचक्रे. But the quantity of Ananda in Mukti is definitely affected by moral lapses.

This yogi sees the same Hari in all things and establishes an attitude of "Do unto others what you wish others to do unto you". 'may all be happy' is the sweet accord he has established with the righteous world.

Arjuna now finds this project of knowledge completely impracticable. For this Dhyana yoga is based upon the philosophy of immanence of God Hari in all things great and small; practice of treating others as would wish to be treated by them; last but not the least on a mental attitude of difference to the world and concentration on God.

Looking to the equipment man has got, and the discipline he has attained, it seems impossible for him to entertain any hope of success in undertaking. For mind is fickle and unsteady. It can subvert the body and senses to acute agitation. No amount of advice would be able to bring it back to the right path. This is as impossible as to tie a wind blowing furiously in the sky with a piece of cloth.

The Lord pitying the pathetic condition of Arjuna encourages him but he does not mince the matter. Shri Krishna admits that mind is fickle and hard to control. But by constant practice and dispassionate attitude one can still hope to win the mind to his side. Without self restraint mind cannot be controlled and yoga cannot be attained. But well regulated and disciplined mind can still be brought under control.

Arjuna now is inquisitive to know what would be the position of a man, who in the spiritual world, with faith in the spirit, yet without sufficient effort, has strayed from yoga without reaching perfection in it.

He feared that such an unlucky man neither realising Mukti, nor enjoying pleasures in heaven, would be completely lost like a scattered cloud. For he has no hold and is completely

non-plused in his search for Brahman.

Arjuna humbly begged the Lord to clear this puzzling doubt. For he believed that there was none else competent enough to clear his doubt.

The Lord assures Arjuna that a man with good intention coming to a spiritual crisis will not suffer either in this world or in the next. After death the fallen soul goes to the world that is due to a righteous soul and lives there for a great number of years. Then this fallen man from yoga is born in a congenial place of a rich and pure man, or he is born in the family of a yogi. Such a congenial place for practice of spiritual exercises is very rarely found by an aspirant. There he recovers what he had gained in intellectual achievement in the past life, and thence he begins his further efforts, for further acquisition. By dint of practice in the past life he is compelled to follow the practice of meditation though he has no intention to do so in this life.

Even a desire to practice yoga takes the aspirant beyond the injunctions and prohibitions of the Vedas, i. e. to Mukti. This aspirant of yoga entertaining a desire to know yoga takes to it

and then constantly practicing in many lives gets god-vision.

The yogin is greater than men of penance. He is thought that he is greater than even men of hearing. The yogin is greater than men of rituals. Therefore Arjuna is strongly advised to be a yogin. Raghavendra suggests the implied meaning thus. A man may be practicing vows such as Krichra and Chandrayana, yet if he is not a yogi, and a Jnani, then a man of meditation is superior to him.

Even among the yogins a real yogin is one who is characterised by devotion. Even among the devoted one who is devoted to Lord Krishna is said to be better qualified. Even among such persons one who fixes his mind upon Him disinterestedly is thought to be most eligible.

CHAPTER VII

So long the topics of internal and external means of knowledge were dealt with in the first six chapters. At the end of the sixth chapter devotion is said to characterise the best form of Dhyana-yoga. Bhakti or devotion is a sort of emotion which is the result of rich attributes. The Lord with his extra-ordinary qualities, like compassion and wonderful deeds like creation evokes a feeling of respectful admiration from the devotees who require to be enlightened on the great deeds of Shri Hari. These six chapters from the seventh to twelfth are devoted to describe the greatness and supremacy of Lord Hari. No doubt in the previous chapters, the soul-stirring deeds of the great Hari are dealt with, but mainly as means to knowledge. But in these six chapters there is description of pure eminent qualities of God Hari which help the aspirant with intellectual understanding and emotional appreciation to cherish a feeling of consuming love and devotion of Shri Hari. Hari to be known must have extraordinary and uncommon characteristics which are now dealt with in these chapters. So the question of antecedence proving the one to be cause and the other to be effect has explained

why the topic of the first six chapters precedes the topic of the next six chapters.

Thus drawing attention of the hearers, the Lord narrates the great deeds of the Lord. He advises Arjuna to be fully attached to Him and to adopt the two kinds of yoga in order to get god-vision. He must resort to the Lord as the support to him. Now Arjuna should hear Him so that he would know the Lord fully only if he would listen to Him with trust in Him.

With much compassion the Lord tells Arjuna that he would describe to him His greatness in general along with particular instances which were worth knowing. Raghavendra now by his explanation clears certain apparent absurdities. ज्ञान and विज्ञान are often mentioned in Bhagavata and other sacred books. They are interpreted in different ways by different people. These two words as they stand mean the result of knowing or knowing. But here the Lord wants to describe His माहात्म्यं or greatness, to Arjuna which the Lord calls ज्ञान and विज्ञान. Therefore Raghavendra derives them to mean objects of knowledge by grammatical rules. These words have the suffix of ल्युट् which means the Karma or the object of the root meaning, knowing. Then the Lord says that he is going to describe the whole of greatness

without keeping any thing behind (अशेषतः) which is an impossible absurdity. For the Lord's greatness is unlimited and inexhaustible. Besides Arjuna has no capacity to hear and understand the whole of His eminence or supremacy. So Raghavendra suggests that 'whole' should be taken in a limited sense. It means 'without keeping anything behind, which is within the capacity of Arjuna to grasp'. The Lord again assures that the description will be so exhaustive that nothing remains worth knowing. Only the meritorious make an attempt for such righteous knowledge. And of those who try, only a few, get that knowledge, and of them a very few get the right sort of knowledge. With this much of introduction now the Lord describes His lower aspect, which is primordial matter or prikriti divided into eight forms of its effect. The five elements like earth, water, fire, air and ether, the mind and reason or intellect. The eighth is Ahankara or Ego which by implication includes Mahattattva. Thus prikriti or insentient matter, that is subordinate to the Lord is eight fold, as enumerated but ninefold as implied. This is the lower aspect. Now Lord presents the higher aspect also, which is required to understand His greatness. The higher aspect is Chit prikriti or sentient, original principle,

or Lkshmi or the mother of the world including Brahma and others. The insentient matter including the souls form the lower aspect. Now the other than this, is Chit Prikriti which sustains the souls living along with them in their bodies and which is also subordinate to the Lord, which forms the higher aspect together with the emancipated souls. This is the higher aspect because it is the sustaining principle of the whole world.

The prowess of Shri Hari is also due to His lordship over all things in this world. Why limit it to mere possession of sentient souls and insentient Prikriti? It is because all the other things claim their source from these two so as to suit their various nature. For these two compose the source for body and senses and their objects which are all called beings or Bhutani, being included in the souls.

But one should not think that these principles independently, of their own accord, manage and control creation and dissolution. Therefore the lord asserts that He is the cause of creation and dissolution. The Lord is called the origin of creation and dissolution because He is the cause of their existence and knowledge. Besides the Lord is also the enjoyer of these two.

The Lord enjoys the creation and dissolution of the world just as the father derives pleasure from the birth of a son and destruction of an enemy, when he knows them. As time is eternal continuity with the Lord Hari, it is not divided into past, present, and future. So all things are known to Hari at all times. Hence we cannot say that Hari now knows prabhava and pralaya and now gets pleasure from them. Still Lord with his inconceivable power, as it were, divides the time and there is the pleasure, as it were, newly obtained by Him. All this discussion boils down to this that the Lord is the creator of the whole world through the medium of primordial Prakriti.

Now a doubt arises. The higher and lower Prakrities are said to be subordinate to shri Hari who can neither be higher nor lower and cannot be lower without contradiction. Therefore without any contradiction the Lord can be said to be higher which means he is the highest. Still it does not exclude an alternative in which, without contravention, there may be another parent to the world, who is another supreme being. This goes against the exclusive supremacy of Lord Hari, who is said to be the sole creator of the world. Therefore the Lord categorically denies the possibility of another creator and hence there is not to

be found another who is superior to all, who is called superior to the higher aspect of Prakriti. There was some reason for this sort of doubt. The lower aspect of Prakriti was said to be eight-fold. The higher aspect was said to be of two kinds, Lakshmi and the muktas. In the same manner it is possible to guess if higher Lord, higher than the higher Prakriti also is of at least two kinds. So the Lord denies any such possibility. The Lord is also said to be the cause of sustenance. For the whole world depends on Lord as the flowers in a garland depend on the string.

Now Bhagavan Krishna, as assumed in the beginning, begins to describe the extra-ordinary and unique powers of God Hari. Water's nature is native and inherent. Among its attributes like number, flavour is the essence of water. He is the cause of all this. For this fact and for the fact that He is the enjoyer of the flavour, he is stated in apposition to flavour showing identity. In the same manner Lord Hari is the cause of the inherent quality, light in the sun and the moon. Hence the identity between the Lord and light, of the sun and the Moon. The essence of vedas is Pranava or Onkar. This depends upon Hari's will. Hence the identity between the Lord and the light of the sun and the moon.

The quality, sound, inherent in Akasha is its essential quality which being dependent on Hari is stated to be identical with Hari. Manliness among men is Lord Krishna; because its existence and knowledge depend on Him.

The Lord is the sweet fragrance in the earth. This is the general characteristic of all earth and is invariably found in it. The natural smell of earth is called sweet. Hari is the cause of this and hence the identity. So is the case with the power of burning in fire which is actuated by Hari. The essence of animals is life which is identified with the Lord for He controls it. And austerity in ascetics is the Lord Himself for the same reason.

The Lord is the cause of the unfolding of all beings. He is also the reason of rational beings. For the Lord directs the intellect of these intelligent people. Thus He enumerates many more.

Now Raghavendra puts forth the theory of identity of the best quality in a thing, with Paramatman. The Lord has enumerated many essential qualities with which he has identified himself. But one thing does not sound reasonable and that is, all these qualities without distinction depend upon Hari, and then what charm is there in making a long list of these qualities and with

each one of them showing the identity of God. A general statement that every essential quality is God Hari, would have been sufficient.

But a particular statement mentioning each quality as identical with Paramatman has a specific meaning. In this world we see the artists and artisans like weavers and carpenters dealing with things only and not the qualities. Some times they may enter qualities. Yet they do not concern themselves with qualities in qualities, attributes in attributes. They concentrate their activities only on things. But God can enter into things, their qualities and qualities of qualities. Thus water is the thing with which we are all concerned; we cannot penetrate to the flavour and thence to the quality in the flavour. God enters into flavour without affecting water; and enters into flavourness without affecting flavour. All those qualities and attributes are from the birth of the piece of cloth in the care of a weaver, God with his superior power and subtler skill enters separately into flavour of water and into flavourness of flavour and makes attempts to renew them in their tastes and other things. In order to show that their existence is independent of water, He has a superior sort of enjoyment of flavour and others, to that of water,

Another principle that is involved in this identity theory is that flavour and others, are superior mediums for the worship and meditation of the Lord. Medium and Brahma are mentioned in identity while reference is to the worship of Brahma. For instance one is advised to meditate Brahma as identical with the medium like fire or water. So God Hari is more pleased with His worship through the medium of flavour than in the medium of water. For there is reason for this. Lord himself is present in the body presiding over flavour while the presiding deity of water is one of his servants. Thus the more ambitious seekers of knowledge meditate on Him. Hence also there is some extraordinary presence of Shri Hari in flavour.

Or Shri Raghavendra gives a different introduction to this identity theory mentioned in रसोह-
मसु कतेय " Knowledge is that which has for its object the supremacy of Shri Hari. His extraordinary knowledge is thought to be specialised knowledge or विज्ञान". Thus says Smriti. According to this Smriti the general knowledge of Hari's supremacy in all places is ज्ञान. In the lower aspect are included the insentient Prakriti and souls up to Brahma. The demons are more lower. While chit Prakriti and the released souls are higher in

the scale. Even among these Laxmi or ChitPrakriti is the real higher. For she has been tainted with no suffering. The released souls were once tainted with sufferings; therefore they are apparently higher or पर. All these are dependent on Hari. Hari is परतर or higher than the higher. Here the comparative तर means तम Superlative. As there is no other higher than Hari. He is the highest (Superlative). As there is no one between the Para, Laxmi, and others, and Hari, He is said to be higher. So Hari is higher and also highest. For there is none higher than Him or highest of all. Some doubt that released is पर or higher and Lakshmi is परतर; but the released are not पर; they are only परभास or apparently पर. Between Lakshmi and the Lord Hari as there is no one, in this context तर and तम both mean the same thing.

This knowledge of Hari and his specific knowledge are both described for Arjuna. By identity with Rasa, it is meant that Rasa and others are the names of Hari. For God standing in water, enjoys and controls Rasa. Shri Hari allots in an orderly manner these qualities like Rasa to water. Therefore Rasa is the name of Shri Hari.

Further the Lord expatiates upon the special greatness. All the products of the three qualities

of Sattva, Rajas and Tamas depend on Hari who does not depend on them. People deluded by these manifestations do not recognise the Lord Hari who is different from all these. Hari's body is not a product of these qualities. Yet man thinks Hari's body also must be a product of three qualities as bodies usually are. This is erroneous knowledge. For God is one with his body and his body hence is essentially Sat, Chit and Ananda. But he has no means of knowing Brahman.

Besides he is affected by Maya, or Durga who presides over Sattva, Rajas and Tamas, the three qualities of Prakriti. She is the companion of the Lord when He is engaged in creation. She is the enchantress who casts the spell upon all souls. This spell of Maya is difficult to be broken through. For at the base there is the combination of three qualities which are at the base of creation. Then Durga who is very dear to Shri Hari is the presiding deity of this Maya. If so how to get rid of this Maya to attain Mukti? Those who seek the help of the Lord shall be able to penetrate through it. Thus favoured by the Lord they cross over the current of Maya.

But the deluded wicked person, being the lowest of men, does not seek shelter with Lord. For

their knowledge being clouded with this Maya they take to ways of pleasure.

Men of merit are devoted to the Lord. They are of four types. One afflicted with diseases, the spiritual aspirant, seekers of material wealth and the man of god-vision. Of these the god visioned is the best, because he is ever attached to the Lord and single minded in devotion. The Lord is dear to him and he is dear to the Lord. But all these four are devoted to the Lord. Yet the visioned man is Lord's very self. For to reach the highest goal, with his mind fixed, he approaches the Lord. But a wise man is very rare. After passing through many births at last he approaches The Lord Vasudeva with a conviction that every thing is dependent on Him, who is the perfect reality. Though Moksha is easily obtained by such persons, it is very rare that a man will have conviction of Vasudeva being all in all in this world. Hence the path of Moksha is not so crowded.

In this world even pious souls are subject to the influence of their personal desires. Their nature and mental set-up count most in the choice of gods and means to propitiate them. Thus leaving aside the supreme Lord they approach other gods to get their desires fulfilled and spend their whole life in these efforts. That is why we find those

followers of pure Bhagavata Dharma are very rare. Shri Hari also gives full freedom to these devotees in the choice of gods, though it is he who confirms their convictions. This is said about Rajasa Souls who, oscillating between good and bad on account of certain influence, have now taken to the worship of other gods. This Rajasa soul impelled by his conviction approaches other gods and gets the fruit of that worship from the Lord residing in that god. For no one other than the Lord is capacitated to shower bounties on the devotees. But if the seeker belongs to the class of sudha Bhagavata, he takes to the worship of other gods only because he could not find decisive reasons to settle who is who; then gradually he gets a Guru to advise him the proper direction through the favour of God Hari, and switches off his loyalty to the Supreme Hari and gets the Supreme bliss assigned by Hari.

Those that are attached to other gods are satisfied with little gifts and go to other gods; while those who worship the Lord gets the everlasting fruit, by approaching the Lord Himself. The little minded people knowing the supremacy of the Lord seek other gods and hence they reach the other gods only. Their end is temporary. But the real Bhagavatas worship the Lord and first

go to other gods and in the end approach the Lord Hari. Therefore their fruit is everlasting. It is suggested that the aspirant should worship other gods subordinate to Him as his retinue.

Casually he dilates upon the distinction between the Lord Hari and other gods. The undiscerning think that the Lord is inconceivable and yet is identical with the conceivable soul. They do not know that God Hari is transcendent and has his state, upheld by evidences and has body subject to no modification. The Lord is not manifest to all beings covered by his one power and the delusive power of Durga. "So it is due to me that this ignorant world does not know me to be unborn and indestructible.

If one covered by a veil is not known by the other, also will not be known by the former, as the veil is equally a cover to both of them. So the Lord also must be suffering from the ignorance of the world.

But the Lord says that He is completely unaffected by Maya. Hence He knows the past and the present of the beings in the world. But no body knows the Lord as He is. For all beings come under the influence of Maya. Even other higher gods like Brahma know only a little of the Lord Hari.

This thick ignorance that envelops man's soul is encouraged by secondary cause of passions in the mind. A kind of infatuation is given rise to, by passions like lust and hatred through pain and pleasure, the results of those passions. For passions lend a tint to pleasures and pain which become agreeable though naturally harassing and teasing in character. This infatuation ends in erroneous knowledge which clogs man in the spiritual path by inducing one to the conviction of identity of soul and Shri Hari. It is the Lord's will that is the main cause of this fatal error; but passions play the secondary roll in this connection. For this infatuation has been there deluding the souls, from the beginning of creation, in discriminatory understanding of the soul and the spirit, of omniscience and limited knowledge, of dependence and independence, and similar pairs of contraries. This sort of indiscrimination is encouraged by our passions

But righteous men practicing meritorious deeds get immunity from erroneous knowledge of the deluding pairs, expiating their sins, and being firm in their right convictions, approach the Lord. These pious men in order to be free from the clutches of birth and death get rid of lower kind of desires of heaven and its pleasures. They

then know the right nature of the spirit and all sorts of activities. Thus with the safe aim of winning love of the Lord, they get themselves intoxicated with its sweetness and brush aside even the aim of Mukti. Though Maya is invisible and unconquerable yet it melts away before the warm grace of Lord Hari, and the devotee, in gratitude is immersed in worship and meditation in complete forgetfulness of his surroundings.

The Sadhana or practice becomes complete when the devotee enters into the rich land of the spirit and comes in contact with wealth of His innumerable forms, various in variety and yet tied by unity. From the minutest particle to the huge immensity in the universe, all is pervaded by Brahman: and nothing is there which is not occupied and controlled by Brahman. So the adept in the spiritual art knows the form of the Lord that is engaged in looking after the unfolding of the soul, residing in the body. He also knows the special form supervising the cosmic duties residing in the body of Brahma with four faces. And he knows the various forms in the various animals. This first hand acquaintance of the important forms of Vishnu which are remembered at the time when the soul departs from the body, keeping the mind in equipoise.

CHAPTER VIII

To prove the continuity of thought in the chapter, one must prove how the present chapter succeeds the previous and how the present is distinct in the subject matter and how there is consistency in the chapter itself. Now new terms mentioned at the end of the last chapter are explained. Thus here is natural sequence. Casually there is reference to the revision of remembered things at the time of death. Thus there is distinction in subject matter. Then means to that end and to the acquisition of Brahma are expatiated upon, which shows that there is consistency in the sub-topics of the chapter. Now the group of six Adhyayas are dedicated to the description of the greatness and the extraordinary qualities of Brahma. This Adhyaya being one of that group participates in the delineation of wonderful character of Bhagavan. Because He is shown to be fit to be remembered always.

Arjuna asks the Lord to explain what that Brahma is, what Adhyatma, Adhibhuta, Adhidaiva are. He wants to know who Adhiyajna is in this body. And last of all, who is the Lord to be known at the time of passing, by the self-controlled.

The great doubt of Arjuna is whether the present personal Krishna is absolute and

transcendent Brahma. The Lord now replies that the great imperishable is Brahman. Arjuna expected that the Lord would reply "I am Bhagavan" Then Arjuna's doubt would have been cleared. Instead, if the great imperishable is Brahma he might be different from the Lord. But the Lord's intention is not merely to state but to show evidence that He is Brahman. Hence in this statement He suggests that the mantra तस्मादक्षरं तस्मादक्षरमित्याचक्षत एतमेव संतम् which is famous as Vishnu Mantra, shows Akshara to be Vishnu only. So the ultimate meaning is "Vishnu is Brahma" or "I am Brahma". So the Lord's intention is to convince Arjuna that He is the real Akshara or परमं अक्षरं which excludes अवमाक्षर or प्रकृति to be the meaning of Brahman.

Now the next question is, "what is Adhyatma"? Adhyatma is that set of physical and mental instruments including body, senses and mind which helps man to live. Here the word अध्यात्मं is taken as an indeclinable in the nominative case. It may be also taken as a word in the locative case. Then the question means "What is treated in the work called अध्यात्मविकारः ?" The reply is that Jeeva or soul is Adhyatma. Jeeva is Swabhava because the soul uniformly remains unaltered. Senses body and mind being the effect

of what we eat and drink, do not remain unaltered. They are ever changing.

Next question is "What is Karma or activity"? The creative activity by which all beings and things are created by the creator is Karma or activity.

What is Adhibhuta? What is beneficial to embodied beings? Perishable thing which is considered product or effect. What is Adhidaiva? In the chapter consigned to gods, who is the chief? He is Purusha, one who resides in the body. He is Jeeva or the presiding divinity, Sankarshana or the four faced Brahma.

Who is Adhiyajna in this body? Who is the controller of the sacrifice in the body of the beings? Here body refers to the body other than the body of the Lord. For the Lord has no different body from himself, controlled by him. The body that is meant is the body of all beings. In such a body the Lord resides as a controller i.e. as doer, enjoyer and giver of fruit. If 'in this body' is not used, then Adhiyajna will be even fire which Arjuna knows. Therefore, 'In this body' is used. Besides in the last Adhyaya it is mentioned that Bhagavan is along with Adhiyajna. This statement clearly shows that Adhiyajna is somebody different from the Lord.

In order to remove this doubt 'In this body' is used. Hence Adhiyajna is a different form in the body of beings. And the Lord said that he was known to have that form. No doubt then the question ought to have been " how is he Adhiyajna in the body of the beings ? " But the phrase " In the body " explains how the Lord has got form (the togetherness); so setting aside that question, " who is Adhiyajna " is answered.

Raghavendra gives the sum and substance of the two verses. Brahma is his all pervasive form and is called the great Akshara Adhyatma is the mind and senses and body beneficent to the soul or the group of souls. The real activity is the creative activity of the Lord in the creation of moving and unmoving things. Adhibhuta is other things than the body and senses of the soul, which are produced and destroyed. Adhidaivata is Shesha or fourfaced Brahma. Adhiyajna is one form of the Lord residing in the body and not different from the Lord.

You compare this gist with another without giving much attention to the Advaita trend running through it :—

"The Slokas describe the whole process in which the Absolute becomes conditioned and from the conditioned state it becomes Absolute

again. (1) we have first the impersonal, unmanifest, unconditional Absolute (Brahma). (2) It chose to reveal one of its aspects, that aspect was primordial unmanifest prakriti here called Adhyatma. (3) Prakriti next became active. This disturbance in the equilibrium of its Gunas is Karma-work or action. (4) the next step in the process were the countless manifestations of matter, with name and form that is Adhibhuta. (5) Then the absolute informed these with its Ego; became conditioned; that is Achidaiva (6) But the conditioned had the potentiality to recover its pristine unconditioned state by means of giving of itself a pure sacrifice. The culmination of this self sacrifice comes with the dissolution of the body and the merging or identification of the conditioned in the unconditioned."

Raghavendra agrees that Brahman is Lord's unconditioned all-pervasive form. The second is the limited form of matter viz. body, senses and mind. The third is the creative activity which according to theistic Geeta belongs only to Lord Hari and not to primordial matter. The fourth is the manifestation of prakriti into various things. The fifth is Jeeva ? creation of souls like S esha and Brabma. The sixth is Adhiyajna or his form residing in the body of beings to control

them. All the other things mentioned in the gist that is quoted is merely fantastic imagination. We see here Raghavendra's acute logic and astute philosophy and sound critical taste.

The last question is why one should remember the Lord at the time of dying? For one who dies remembering the Lord with His noble deeds, charming figure and soothing words, goes to Him to enjoy his native bliss unalloyed with grief. To attain this state one should remember Him. This is an undisputed truth.

This is a question of eschatology and the Lord explains a rule that prevails in that branch of theology. Whatever thing a man remembers while dying he goes to that very thing after his death. The Lord states an easy method to remember a good thing at the time of death. Through out our life we must make a practice of remembering that thing often and often so that the mind has mental impressions stored up which have the psychological strength to revive those memories in congenial context. This constant practice pays in the end, at the time of death when he easily remembers Lord Hari.

Therefore the Lord admonishes Arjuna to remember Him and to fight. When Arjuna has

fixed his mind and reason on Hari, he will surely go to Him.

Raghavednra gives us a warning that we should not make much of this daily remembering which cannot bring about, by itself revival of the memory directly at the time of death. But by constant remembering or meditation one will have god-vision, after which if he has exhausted the karma on hand by living it, this daily remembering will be the cause of the revival of the memory of Hari and not otherwise. The Lord says 'remembering he gives up the body' and suggests that both actions happen at one and the same time. But by experience we know that man is subjected to great distress at the time of leaving the body. Hence we very much doubt if man would be able to remember Hari. But we do not talk this about common men who cannot do any thing while wreathing under the pain of parting. Uncommon people who are blessed with god-vision and have the conviction, that the body is worthless as it is perishable, are not much afflicted with grief to leave the body. Therefore while leaving the body they may remember Shri Hari. Even the ignorant feels pain before leaving and not while leaving the body.

Therefore one must keep the practice of remembering Hari at all times and doing one's duty like fighting. Surrendering both mind and reason to the Lord, one is sure to go to Hari. For the Lord is full of delightful qualities of creation and other noble things and lies near at hand in our very body.

The Lord supplies us a charming figure of Himself endowed with attractive attributes. The Lord is omniscient and beginningless. He is a good controller. He is smaller than the smallest. He is the supporter of us all. His form is unthinkable. He is untouched by darkness or death. He who thinks of such a glorious form as that of the sun, at the time of death, with a steady mind, saturated with love depending upon the strength of yoga, fixing the breath in the midst of brows, will reach that Supreme Purusha.

Raghavendra draws our attention to certain attributes which might lead us astray. The attribute of 'having the brilliance of the Sun' might cause us to think that he has a body apart from Himself. Therefore He is said to be 'immune from death or birth.' It is said that one should practice and get mastery over our breath in order to meditate upon God. But this is qualification for a particular class of aspirants. It is not a common qualification for

all. For men of knowledge, when they are accomplished in knowledge, devotion and renunciation, become eligible for Mukti. Those who have mastery over breath will get Mukti even if knowledge and other things are not fully mastered. Merely on the strength of conquest of breath they get a partial Mukti, a little expedited.

Even those that have conquered the breath have to know that the object of meditation is known to be Akshara by those well-versed in the Vedas. The ascetics with great attempt shedding down all mental filth enter into that Akshara or imperishable. Some others desirous of it train their mind and senses the constant discipline of meditation and contact of it. The Lord now proposes to describe briefly the nature of that Brahma.

The Lord explains how to bring our mind and senses to be in tune with Brahman. We must gain full control over the gates of breathing like all the nerves above Shushumna. Then we must fix our mind on Narayana named Hari (one who attracts the world). Then the controlled breath should be directed up through Shushumna to Brahma randhra where 'it must be retained with a continual flow of remembrance of Hari. We must repeat the syllable Aum which describes

as Brahman in one letter. Thus the breath held up should break the skull; and we pass out of the body and attain the highest position

We know that the final meditation of Brahman is the result of the constant daily practice. Daily the mind detached from other objects of senses should be centred on the Lord who is Brahman. This daily practice makes the final attainment easy. For easily at the time of death the Lord is remembered in all His splendour and glory.

The highest stage once attained along with the Lord, will not allow the soul to come to the perishable abode of misery by re-birth.

From the world of Brahman, the four-faced, all the worlds below, have a return to the world of birth and death. But the world of Brahman is not included in this rule. For people that have joined Brahman have no return at all. Then how does the Lord claim special merit for His place? We do admit Brahmaloaka also enjoys this special privilege. But still souls going to that world have no return, not on account of going to the place only, but on account of approaching the Lord in that world. In Smrities it is claimed that even Jana Loka has no return. Higher than Jana loka the worlds are not condemned with a return. But lower than that they are condemned. Then you

cannot say that the worlds higher than Brahmaloḥa have no return while lower than that have a return. Souls from Jāna and other Lokas do not return in whole; they return only in part; But at the end or beginning of dissolution (Laya) the whole is reborn and re-dies. So 'no return' in the case of worlds above, refer only to liberated souls and in the case of unliberated souls only to their real births and deaths.

In brief it is the Lord Himself that can release us from the cycle of birth and death. For he is the creator and the destroyer. The day of Brahman extends over many yugas and his night also does extend over many yugas. Those who know this, know what is day and what is night. Now the highest Brahman is unchangeable and eternal. He becomes active at the time of creation and inactive at the time of dissolution. These periods are figuratively called day and night.

At the commencement of the day of Brahma i.e. at the end of Mahāpralaya from the unmanifest Lord come out the manifest productions like the guṇas in unepuilibrium. At the beginning of night in the same unmanifest, all the manifest products are dissolved.

This process of creation and dissolution goes on forever. So this multitude of creatures and

things entirely at the mercy of the Lord are born and dissolved again and again.

But the Lord is quite distinct from the manifest and moveable and immoveable things. So He is unmanifest, and eternal. Even when these manifest things get themselves dissolved, this unmanifest never comes to ruin.

Therefore He is called Akshara or imperishable. He is said to be the highest goal; because it is an abode from which there is no return.

The best means of attaining this place is devotion. That is the Supreme Purusha who is accessible to undivided devotion. In that Purusha all this world finds its abode; and the world is pervaded by Him.

Now the Lord describes the paths taken by the yogines which are taken by those who return and who do not return. These two paths are presided over by gods officiating over time, and presided over by gods not officiating over time. Thus he is describing officiating deities over time and other gods.

These officiating deities are mentioned by their names. Agni and Jyoti, known by Archi, Deity presiding over day (including Abhijiddevata) Deity presiding over the bright half of the month (including Vishvabhimanini). Those yogins who

know Brahman, go by the path presided over by these deities to Brahman. This path is called Archiradi Marga.

The other path is called Dhuma Marga which is presided over by Dhuma. Ratri, Dark Fort-night, the period of six months and Dakshinayana (Southern Solistice), which are the names of the officiating deities. The yogin who goes along this path attains lunar light and returns. The first to the path of Brahmajñani and second to the path of Karma yogin.

Here certain questions arise. We may show how Madhva anticipated these questions and answered them convincingly seven hundred years before. The modern critics of Geeta have not condescended to look at those solutions. A modern critic is quoted here: "I do not understand the meaning of these two slokas (24,25-VIII). They do not seem to me to be consistent with the teaching of the Geeta. The Geeta teaches that he whose heart is meek with devotion, who is devoted to unattached action and has seen the Truth, must win salvation, no matter when he dies. These slokas seem to run counter to this."

For it is said in Geeta that those who die in southern solistice return from the Lunar world. While those who die in Northern solistice go

by the Davayana and reach Brahma never to return.

But this is the apparent meaning. As said before this is in conflict with the real spirit of Geeta and Madhva found it and ransacked, the store house of evidences, the world of Shruti and Smriti, to reconcile this contradiction. His masterly scholarship in vedic lore helped him with a solution. In these two verses we find it is not time that is shown as condition of return or non return. But the deities presiding over those periods. His scholarly acumen helped him to find out this truth. For the list is Agni Jyoti day and bright half of the month. Day, bright half and Uttaryana nodoubt refer to periods of time. But Agni and Dhuma cannot refer to period of time by any stretch of imagination. Hence Madhva with the aid of other evidences comes to the conclusion that deities presiding over Time are referred to here.

Still the difficulty is not over. How one going by a particular path has return while the other going by another path has no return? Madhva has found the answer which was corroborated by Gita The Lord says- "those who worship other gods go to other gods and those who worship the Lord go to Him", Therefore those who wanted

to go to the Sun or the Moon, to return. While those who have worshipped the Lord Krishna go to the Sun or Moon, get due welcome from them and proceed to the Lord never to return. Thus the conflict is reconciled. A Brahmajñani (one who has got vision) by whatever path he may go, whether he dies in Uttarayana or Dakshinayana, has no return at all.

Hence Raghavendra quotes Brahma Sutra योगिनः प्रतिस्मर्यन्ते स्मार्तं चैते which means that those that have god-vision and those that have merit of good work, entitled to get heaven, should at the time of death remember the two paths of Devayana and Pitriyana in order to get his final bliss. But this remembrance should be accompanied by knowledge or god-vision and Karma. Of these two the man of god-vision dying at any time even in Dakshinayana will go to the Lunar world and there being honoured by the moon will proceed to his final beatitude. Before god-vision the jñani, not remembering the path, after god-vision has the memory of the path green in his mind. So both god-vision and remembrance are necessary for Mukti. But they are not at par when they operate to release the soul. Though they operate together remembrance is only an auxiliary cause while god-vision plays the main role. Yogi also in

another birth gets the memory and also gets Passage for Release. But a man of god-vision, at the time when the soul gets rid of the body, never has his mind confounded or deluded. Even when prarabdha hinders him, the god-visioned man shall wait till he remembers, at the time of death, the supreme spirit.

These two bright and dark paths are the eternal paths to human destiny. They are the paths covered by jnanayogi and karmayogi. As explained above one leads to unreturnable destination while the other leads to returnable destination.

Knowing the secret of these two paths the aspirant takes to the acquisition of knowledge and performance of duties. Thus attaining god-vision and the clear significance of these two paths, he never forgets to remember Hari. Therefore the Lord advises Arjuna that yoga is the real path to release and that he should adopt this means which comprises performance of disinterested work in the light of god-vision and god devotion.

The Lord rounds off the chapter with the conclusion that the knowledge of all the topics dealt with, in the chapter yields fruit superior to that of other efforts like the study of the vedas performance of sacrifice, and observing of vows. And that superior fruit is the eternal abode of Vishnu.

CHAPTER. IX.

In the seventh chapter, the greatness of the Supreme Spirit, Hari, was explained in brief under many heads like Sadhibhuta, Sdhiyajna and others. The same topic is explained at length in this chapter. One should not rush to complain that in natural sequence this chapter ought to have succeeded the seventh chapter. For only after explanation of the technical terms like Adhyatma and others the main topic of the greatness of Shri Hari becomes fit to be dealt with. So after the explanation of the terms in the eighth, the greatness of Hari is taken for deliniation.

The glory of Lord Hari is wounderful, to say the least of it. Only one should approach it in earnestness and meak submission. In order to create that appreciative regard in Arjuna the Lord praises the unique excellence of what he is going to describe. For Arjuna is free from defect like envy and malice., and is therefore eligible to hear the royal lore, the deepest secret, the general and special aspects of it; knowing this Arjuna is sure to get rid of all that is evil. Krishna says that this lore is the chief among the lores, the top most secret, surest means to purification, direct route

to the vision of Hari, the basis of all existence, rich in fruit and easy in performance.

Men doubling the efficacy of such knowledge, do not go to Lord Hari, but are engaged in activities leading to the circle of birth and death.

The Lord now begins the royal knowledge of top most secret in general aspect. The moveable world is pervaded over, by Him, with His unmanifested form. But He is not supported by them. On the other hand they are supported by Him.

Though they stand in Him, they do not feel so; nor do they get the transmission of the qualities with each other through their contact with Him, just as one gets the heat and cold of the earth by its contact. For the Lord is beyond contact through touch. He is अस्पर्श as described in Shruti. It should not be doubted that "he is the support and yet not the support" is contradiction in terms. That is his rich wealth of prowess which explains his in-explicable nature.

Just as the Lord is the supporter of the world, so His body also which is not different from Him, is the supporter of all beings in the world. Raghavendra finds a special significance in the use of the word Atma, in the meaning of the body. For unlike our body the Lord's body is

not physical but spiritual. Now Atma means both a sentient and insentient thing. Hence at one stroke two birds have been hit. God is said to have a body and that is consciousness in essence.

Though thus the Lord comes in relationship with the world yet there is no transmission of mutual qualities. For the great wind blowing in all directions is supported by ether. Yet the wind does not get contaminated passing every where. Raghayendra explains a subtle point. Wind is said to carry coolness, fragrance and other things of the places through which it passes. Then there is contamination. But the explanation is that the coolness and fragrance belong to the watery vapour in the wind which is quite safe from the contamination. In the same manner the things of the world get resort in Brahman; yet they do not contaminate the ever pure Brahman.

More aspects of Brahman should be known in order to make our knowledge rich and efficacious. So Brahman is described here as causing Pralaya or deluge. At the deluge all sentient and insentient things get themselves absorbed in Prakriti or promordial matter, which is subordinate to the Lord. Then at creation the Lord creates them as distinct individuals as they were before. The Lord at the time of creation, takes Prakriti for

the material cause which is under his control, and creates all beings which are completely helpless. It is the Lord who collects all things already existing and induces them to be of service in creation. How Prakriti and other existing things are made to serve in the huge work of creation, is explained in Brahma sutra.

Man is bound up by the after-effects, both mental and physical, of his own deeds. But with the Lord it is different. Though engaged in the creative operations on a huge scale the Paramatman remains unaffected by the after-effects of these creative efforts. For in the midst of activities He remains as, if indifferent. But really He is very earnest and keen in all the operations that come under his perview, and direction. It is all due to his un-attached way of doing things, that He remains immune from their binding effects in spite of all the most affecting activities.

From all what has been said, it can be easily guessed that the Lord Hari has no activity of His own in creation. It is Prakriti that is independently giving birth to various kinds of creations. By the nearness of Prakriti, Hari is credited with creative agency; while real agency belongs only to Prakriti.

This is a very serious objection which knocks down the very bottom of theistic conception of cosmogony. If God Hari is not there as the real independent creator of the universe, He has no place in the picture of cosmogony. If the matter is the main cause of creation, it will develop in to a materialistic philosophy or natural philosophy, which is an anathema to theistic philosophy. Therefore the Lord leaves no scope for doubt about Hari's independent agency in the creation of the world. Of course Lord Krishna in the course of his discourse has given sufficient hints here and there, to show that God alone is the creator and none rivals him in this exclusive attribute. Yet to make the matter explicitly clear the Lord refers to the question again and explains the exclusive title of Lord Hari to the independent agency of creation.

"With me as the presiding witness the primordial matter gives birth to all moving and moveless things, This Prakriti is actuated by me and I as the real agent of creation create this universe again and again."

Raghavendra explains the word अव्यक्त; अव्यक्त the inflectionless stem means साक्षात्कारः intuitive realisation; the inflection of instrumental case has the meaning of agency. The Lord witnesses

the production of things and beings coming out of Prakriti in order to impel her into creative activity.

Or अध्यक्ष means presiding officer; Prakriti, being presided over by the Lord Hari, produces beings and things. So Prakriti actuated by Him is the material cause of creation in which the Lord Hari is the agent cause who has already witnessed the creative skill of Prakriti. Having these two as the causes, Hari creates the universe again and again.

In spite of this extra-ordinary power of cosmic creation the Lord is belittled by ignorant people who think that the Lord has assumed human form. This incarnation in human form gives them scope to believe that there has been transmission of qualities of the mundane world as it has come to exist in Him. This does not contravene the statement that the Lord's body is identical with Him. For identity is used in a restricted sense of 'Subordination of the Body'. Hence to say that He has assumed human form' is an intelligent statement. These deeply ignorant people do not recognise His everlasting transcendancy and supremacy rich with uncommon, and unlimited qualities, and condemn Him not knowing the real state of things.

Such ignorant people who bigotedly condemn the Lord out-right have their hopes shattered. Though they get wordly wealth their other wordly life is barren. Their religious sacrificial rites cause mere exhaustion and yield no enjoyment. All the knowledge they have gained, has failed them. Such perverted brains are forever condemned without any other wordly prospects. This ignorance is not a passing phase with them; for they bitterly hate from the bottom of their heart every thing that is godly. Hence they are by nature devilish and wicked and monstrous in their native disposition whose only destiny is abyasmal darkness and abominable misery, and apalling hatred of every thing spiritual. These are the people who scorn and hate the Lord inspite of His uncommon career.

But the great and pious souls who are by nature blessed with divine dispoition with eligibility for final release, worship the Lord with an undivided mind knowing Him to be an imperishable source of all beings.

Declaring His glory constantly, trying with effort to keep worship up, having steady vows, always directing their disposition towards Him, they worship Him, bent under devotion with a spirit of humble supplication, and attachment.

Others still worship the Lord through knowledge as sacrifice. 'Through knowledge' means, they apply themselves to study the shastras by hearing and thinking and then take to meditation'. They also deliver discourses for the benefit of others on Brahman. Thus they dedicate themselves to know and understand and teach Brahman. This is knowledge sacrifice, a full course of study and meditation. Thus they worship the Lord immanent in all things, yet transcending the world. Or they worship the Lord as having one form of Narayan or as having four Vyuhās or five forms or twelve or twenty four forms.

This is knowledge in general. Now He begins knowledge in special form.

He is the sacrificial ritual. He is the sacrifice. He is the oblation for the manes. He is the herb. He is the sacred text. He is the clarified butter. He is the fire and he is the offering accepted.

Now कर्तु means all the rites right from initiation to closing bath. यज्ञ means the principal offering in the name of god. कर्तु is the general form of which यज्ञ is the particular just as Pandavas are the particular of the general class Kauravas. स्वधा is offering of sesame and water to the manes. The identity of the Lord with each of these implies that the Lord has control over the essential quality.

in each one of them, and that He is the enjoyer of each one of them when they constitute the essential part of sacrifice.

The Lord is again the Father, mother sustainer of this universe. He is also the Venerable grandsire. The one holy thing fit to be known as Aum and the Lord is one with it. He is also the three Vedas Rik sama and yajus. It is the Lord who has lent purity to Aum and other things and hence is identified with them.

Or the Lord is different from all these things with which He is identified. For these are the names of Shri Hari as He possesses the attributes connoted by these names. For example the Lord is essentially activity and hence He is called *ऋतु*. He is called *यज्ञ* because he knows the things as they really are. He is called *स्वप्न* because He exists by himself. He is called *औषध* because He is a source of remedies to those that are afflicted with diseases. He is *अमृत* for He has all round superiority. He leads the world which has no independent motion. Hence He is called Agni. Thus through derivation we know why Hari is called by that name.

The Lord is the Goal of all. He is the sustainer, the master, the witness, the Abode, the resort, the friend. He is the origin, the treasure House, the imperishable seed.

The Lord is called the seed because He is the cause of manifestation of the world. Ordinary seed undergoes change when it becomes a tree. But besides the manifestation of the world, the Lord does not change at all.

The Lord stands in Aditya and radiates heat. He enters the clouds and pours rains. He is अमृत because He stands in the sense and feeds the body and thus avoids death. He causes death at other times than the time of deluge. Hence He is Mrityu. He is both the cause and the effect.

It was said that the Lord is the enjoyer of all sacrifice. If so he also accepts the sacrifices performed by Traividyas. Then these Traividyas will have the same reward for their sacrifices as the Bhagavatas will have for theirs. For the reward for our actions depend only upon the acceptance of those sacrifices by the Lord. In order to avoid this anomaly the Lord assures that the worship of the devoted Bhagavata has a greater reward than that of the Traividyas. These Traividyas are those who are devoted to the study of Rig, yajus and Sama. They know the supremacy of Lord Vishnu and yet being attached by the lures of heaven mentioned in the Vedas worship the various gods referred to in the Vedas. Then at the end they offer every thing to Vishnu. They

drink the soma juice, that has remained after it is offered. So their sins are atoned and expiated. They pray for going to heaven. They reach the world of Indra on the strength of their merit. There they enjoy the pleasures available only in heaven.

They remain there as long as their merit lasts and when it is exhausted they come back to the world of the mortals. Again they entertain a desire for heaven and repeat the same efforts. Thus they are involved in coming from and going to heaven or birth and death.

This is the reward of the Traividya. Now the Lord puts forth the achievements of the Bhagavatas. Those who meditate on the Lord with an undivided mind and worship Him in all the exuberance of passionate love, exhibiting devotion through mind and body, are assured by the Lord the never returning abode of Shri Hari. योग is the acquisition of a thing unacquired before. This is मोक्ष and क्षेम is its never ending nature. The Lord sees that such a devotee would not only get Moksha but would retain it as his natural possession. Though the Lord is the enjoyer of the sacrifices and worship of both Traividya and Bhagavatas, yet their degree of intensity of devotion creates distinction in the fruits they

obtain. The Traividyas are devoted to other gods than Lord Krishna the Supreme Reality. While Bhagavatas are devoted to the Lord. In the same manner the Traividyas lack in their knowledge of the Lord and suffer intensity in devotion which are interdependent, while Bhagavatas show clarity in knowledge and depth in love to God Hari. The former again are after lower pleasures of Heaven and sensuousness. While the latter are devoted to the Lord exclusively and they never dream of senses. The former dedicate all their works only at the feet of the Lord; while the latter have been ever devoted to Him remembering Him and His grace every moment of their life. So when both of them are devoted to Vishnu and both have their sacrifices and worship accepted by the Lord, yet have difference in their rewards on account of the difference in the quality of means they adopt to achieve their end.

Those who worship other deities offering every thing at the end to the Lord, worship the Lord Himself no doubt. Only they worship violating the rule of worship. For instead of directly dedicating every thing to the Lord they offer through other gods.

Worshippers of other gods know the Supremacy of Lord Hari. Yet they do not think that they

should dedicate their sacrifices to Hari. Really speaking the Lord is the undisputed Master and Enjoyer of all sacrifices. Thus as they do not understand the Lord in reality they suffer a down fall from Heaven.

The Lord enunciates a general rule that those who worship gods, reach them; those who worship the manes attain the manes. And those who worship the worthy among the Sapta Matrikas have access to them. Accordingly those who worship the Lord realise Him.

Besides, the Lord is not hard to please. For it is the feeling behind any offering that is important and not the richness of the object offered. Hence any leaf, flower, fruit, or water offered with intense love and with no attachment is accepted by the Lord. With Him it is the feeling of Love that counts.

Hence the Lord advises Arjuna to dedicate ungrudgingly all that he does, that he eats, that he offers in sacrifice, he gives to others and that he does in austere penance.

Thus unreserved dedication to Lord secures man immunity from the tie of Karma and Punya and papa. Qualified thus there is renouncing of fruit or Sanyasa and performance of duty or Karma Yoga. So the passage then is free to go to the Lord.

The Lord gave much importance to devotion. For he said that He would accept what is offered with love and devotion. If he is dear to devotess he has hatred for his enemies. Man with a little devotion will be rewarded with great happiness and one with a little hatred for the Lord is convicted with great punishment. Such royal freaks are facts of life. Thus the lord can be accused of favouritism and nepotism or of inhuman cruelty. Therefore the Lord assures us that He need not be doubted of nasty distinction. He is equal to all. Because He will mete them out their deserts; and return them what they deserve, nothing more nor less. Yama is well known to be a just and fair judge for his impartial and straight forward judgements of rewards or punishments. So the Lord says that he who resorts to Him with devotion surrenders himself to Him. And the Lord is entirely at their disposal. The Lord may be accused of unfair distinction only when an undevoted is preferred and a devoted is neglected. But He metes out love for love and hatred for hatred. Hence there is no question of inequality.

When Love goes right nothing goes wrong. For even a man of bad conduct, given to most dissolute life, comes back to a life of devotion and

purity of character, surrendering everything to Him, should be considered a good natured man. For he has implicit faith in the supremacy of Hari, and is in native essence, a being of divine spark or an original Rishi, and has swerved from the path of piety only to expiate the excess of merit he has hoarded. He shows his pure originality by his undivided loyalty to the Lord and never seeks the help of others, of his own accord.

Because he has firm faith, he soon recovers himself from his loose behaviour and gets eligibility for the final beatitude. So a devoted being though dissipated and immoral is never condemned to Hell. But such a dramatic turn of life is possible only in the case of high souls of divine originality and not in the case of ordinary human beings.

Souls originally and in essence belonging to the higher class fall into sinful births as penalty for sins-even if they be females, for their sins, though originally males, even if they be of lower castes for their sins, though originally of higher castes. If such fallen souls rise to righteous life and are devoted to the Lord, they get access to the Lord's feet. Then it is no surprise that souls who naturally and essentially belong to the class

of females and Vaishyas and Shudras reach the seat of God Hari. Here in this fallen class we do not see males because in spiritual history a woman is never found to fall down to the class of men.

Therefore Arjuna is strongly advised to take a course of devotion and righteousness once coming to this temporary residence full of misery. For this body or life on earth is the means of encouraging a life of devotion.

The Lord describes the course of devotion. "Mind fully immersed in Me, with devotion worship Me with Salutations". Thus worshipping with undivided devotion and having joined his mind to the Lord, Arjuna is sure to reach Him.



CHAPTER X.

Dayana Yoga or a discipline of devotion was treated in the sixth chapter and at the end of the ninth chapter it was recapitulated by "mind fully immersed in Me". But this meditation requires an object. So in this chapter the forms of the Lord characterised by wonderful powers are described. Just to tune the mind to that high pitch the Lord describes the creation of the sages exhibiting His special powers in that extraordinary activity. No doubt in the fifth the Lord mentioned the object of meditation as the Enjoyer of Sacrifices. Yet a devotee of special calibre requires the forms of the Lord endowed with special spiritual subtlety and wonderful efficacy for His meditation. Even such special forms had been already introduced in such statements as 'I am flavour in water' etc. Yet the same thing is continued with further details.

The Lord coaxes Arjuna to lend his hearing with attention to this topic which He presents before him to do good to him. For His baffling greatness and challenging supremacy are beyond the ken even of the great seers and divinities, who do not follow the complex web of creation and dissolution. In the same way they do not

know that the Lord is the uncaused cause. For all that have the competency to be the cause have been produced by the Lord. The same thing Badarayana propounds in the aphorism “ असंभवस्तु सतोनुपपत्तेः ”.

Therefore an aspirant who knows firmly that the Lord is unborn and yet ‘the vital elen’ of the universe or the master of Prana, the principle of Prana(the princile of vitality,) becomes eligible for immunity from sins.

All the following attributes of beings proceed from the Lord:— Discernment, knowledge, freedom from delusion (absence of desire to do the wrong thing), Endurance(an unexcited disposition not to return tit for tat) Truthfulness (following right knowledge in action or speech,) Self rerstraint, strong attachment to God, Pleasure, Pain (Feeling of favourableness and unfavourableness) Birth, Death, Fear and fearlessness, Non-violence (to all living creatures) Even-mindedness (unaffected by the opposites like profit and Loss), Contentment (Disgust for sensual pleasures), Austerity, Charity (Transfer of ownership of well earned property to others) Fame and notoriety.

Not only these attributes but the very beings, attributed, are born of the Lord. The seven

Rishies are Marichi, Atri, Angirasa, Pulastya, Kritu and Vasistha. These are considered as born of mind of Brahma. These belong to the Purvakalpa. In the same manner four Manus who are Swayambhuva, Swarochisha, Raivata, Uttama belong to the Purvakalpa. Or These four Manus, from the etymological meaning of मन् to think, being characterised by knowledge, are the gods Brahma and others who are divided into four castes like Brahmana, Kshatriya, Vaishya and Shudra. In Brihadbhashya it is said that Brahma is Brahmin, and Vayu, Rudra, Garuda and some others are Kshatriyas. From Vayus and from Rudra other Rudras and so on were born as Vaishyas. Accordingly Aswins, Earth, Time, and Death are considered Shudra gods. All these are born from the Lord. And the progeny of these Manus as sons and grandsons, is also born of Lord Hari. Though their birth is attributed to others, yet they are said to be born of Lord Hari; because He is immanent in those other gods.

He, who knows rightly His immanence and greatness, which is beyond the ken of even gods, and His strength and power of manifestation, acquires easily the skill of steady meditation.

Thinking that the Lord is the source of all activities to acquire the desired objects to avoid

the undesirable things and that dissolution also is managed by Him. The great thinkers are overcome with emotion of devotion and worship Him with fruit and flowers and meditate on Him steadily. Raghavendra warns us to take a note that the Lord that is worshipped by us is not identical with the soul but is different from it—which is suggested by using ' Me or ' मी in the second line though syntactically we get it from the construction of the first line.

Absorbed in their mind, thinking of the Lord, directing all their activities towards the Lord, holding a discussion of mutual benefit, the devotees telling His deeds and thoughts get pleasure and satisfaction. They lead a life of renunciation. The Lord also induces them to continue this same Yoga of knowledge. Through compassion for the devotees the Lord settling in their mind, dispels the darkness of beginningless bondage by the light of god-vision.

Arjuna was very glad to know the wealth of His innate power and greatness ; but it was introduced to him in brief. Now he wants to know that wealth more in detail. So he acknowledges that sages like Vasishta and Deva Rishi Narada and many others have described Him as Brahma, the Holy resort, possessing the wealth of

auspicious attributes, birthless and eternal. The Lord also has told Arjuna the same story of divine glory of Himself. Arjuna assures the Lord his confidence in Him. He knows that the Lord's manifestation of power is not known even to the gods. The Lord alone knows by His unlimited power the glory of His essential splendour. So Arjuna now desires to know how the Lord fills this universe with his own glorious forms like Rama and Krishna and his special divine presence in particular things only, which transforms those things to the first rank among their kind. Arjuna further begs the Lord that his guidance in this exposition of divine glory would help him in meditation as the noble forms are the objects of his contemplation. His submission is that he feels the insatiable thirst for these alluring divine forms and is eager to hear them described at great length.

Arjuna's humble supplication was attended with ready compliance and the Lord told him that His power and greatness are unlimited, and inexhaustible. So the Lord would introduce him to the main aspects of divine power. The Lord draws the attention of Arjuna to the general truth that He is immanent in all things and He is the cause of their creation sustenance and destruction.

We must know that there are two kinds of divine forms : visible and invisible. Visible are those forms like Rama, Krishna and Vedavyasa. Invisible are those forms which by their presence raise those things to the first rank in their class.

The Lord enumerates these two kinds of forms mixed together. Among the twelve Adityas He is Vishnu.

The Lord is there in one Aditya and is called Vishnu. Among the resplendent He is Ravi or the Sun. And hence he is the most resplendent. The Lord is called Ravi because (रवेन ईयते ऋदेन प्रतिपाद्यते) He is propounded by the Veda. In the same manner He is Marichi among Maruts, who are fortynine (उदकवान् मेघः मरी तं चालयति) He is called Marichi because he drives the cloud full of moisture. Among the stars the Moon is the great and hence as the cause of that greatness the Lord assumes the name of Shashi because He has uncommon happiness. And thus He resides in the Lord. This is the clue to understand the greatness due to invisible form of Hari.

Among the Vedas He is Samaveda. Among the gods He is Vasava or Indra. Among the senses he is Mind. Among beings He is consciousness.

Now Lord Hari is called Sama because He Keeps balance or He instils Sama Veda standing therein. He is Vasava because He resides in all places. He is mind or knowledge, because He is made up of knowledge. He is consciousness or चेतना. For he leads our conscience. A word in feminine gender is used to show that the Lord stays in our conscience in a female form. Or He is चेतना; Because He bestows consciousness which is the essence of beings, on beings. चेतना is only spreading of consciousness, which is but the faculty of memory or recollection of various things.

The Lord is called Shankara, being the cause of our happiness. He is the Lord of Wealth (Kubera). He is Agni or पावक because He is the purifier. He is मेरु because He is the sole impeller who actuates humanity in all activities. Raghavendra's derivation of मेरु is wonderful. It must be split as मा + ईर : ईर is one who incites us to do our work, with मा it is मेर which means one having no other impeller or the sole impeller. And मेर itself is मेरु. Thus the Lord goes on identifying Hari with many things. And each name besides denoting the object according to popular convention connotes through etymological meaning some attributes of Hari and thus is

proved to be the name of Hari carrying that sense. The names chosen for identification are promiscuous and the group is a hotchpotch. In one verse the names chosen are Vajra a missile, Kamadhenu, a desire-yielding cow, Kandarpa or cupid and Vasuki a serpent. Thus we find this group to be a disorderly medley. But Raghavendra finds some order in this seemingly unselected group. For instance Hari by his presence or vibhuti makes a dissimilar thing the 'best.' Stars form a different group from that of the sun and the moon. So the moon, different from the stars in kind is said to be the best of the stars. The next principle of selection is that some attribute is said to be the essence of a thing, on account of His presence in it. Next the Vibhuti or the presence of Shri Hari makes one thing the best, among things of the same kind. For instance among the Rudras the Lord is Shankara. Again the Lord identifies Himself with a thing which is best only among a part of the kind. Vasava, Ushanas, Dhananjaya, Yajna, Vajra and Samaveda, are such instances. For Vasava or Indra is the best among a few of the gods and not among all gods. Among gods Brahma is superior to Indra, among the sons of Kunti Bhima is superior to Arjuna, among Yajnas, Jnana Yajna

(sacrifice in the form of knowledge-acquisition of knowledge or imparting of knowledge) is superior to japa yajna (sacrifice in the form of repetition of God's name or the study of the Vedas), among the missiles Chakra or disc is superior to vajra or thunderbolt, and among vedas Rigveda is superior to Sama Veda.

Whatever is the cause of every being, is the Lord Himself. The Lord is everywhere because there is nothing unoccupied by God Hari. Arjuna should not suppose that because Hari is in the Sun to make him the best among the luminous bodies, He is not to be found in other luminous bodies. But God is all-pervasive.

There is no end to the divine manifestations. But the Lord had chosen these names only for the sake of illustrations pointing them out particularly by their single names.

Now whatever is found to be the best of its class, the most powerful, is the spark of the divine fire.

Now through a definition the Lord shows greater extension of his majestic power than that shown by the particular enumeration of that power existing in each object. It is not necessary for Arjuna to know thus a further list of best things containing the divine spark. For the form

manifested in the things is, after all a limited form. Hence the worship of a limited form has only a limited yield. So now a pervasive form is put forth yielding greater fruit. In short among the infinite number of parts that constitute Him, He covers the whole of the universe known to us, by an infinitesimal part of Him. Even millions of worlds are not enough for all his parts to cover. Such an endless extension He has that an aspirant should know it. Not that the knowledge of limited forms of the Lord is to no purpose; but that, for Arjuna who is competent to know the infinitely extensive form it is not enough to know only limited forms. He should know this all pervasive form along with the limited forms. Knowledge of mere limited forms will not yield the full fruit to Arjuna.

You can very favourably compare this idea of Vibhuti with that of Jemi the Persian Sufi who says :—

“ That each one of his eternal attributes should become manifest accordingly in a diverse form. Therefore He created the verdent fields of time and space and the life giving garden of the world, That every branch and leaf and fruit might show forth his various perfections.”



CHAPTER XI.

Arjuna's curiosity was excited at the mentioning of the universal form of Bhagavan at the end of the last chapter. That form which comprises the whole of the universe, sentient and insentient, with an unlimited balance behind and beyond it, was really one that was beyond his imagination. Senses and understanding bounded by space and Time could not conceive that infinite Vastness and unlimited immensity, extending beyond space and time. So Arjuna wanted to see if possible the unbounded hugeness through the pin-hole of his eye. He expresses his gratitude to the Lord for having divulged to him the great secret Atmavidya which tends to alleviate his pain. Now he is free from delusion. He was also favoured with a discourse on birth and death of beings. In the same way he was also acquainted with the great power of the Lord. But he now begs the Lord to see with his eyes what he has heard with his ears. He now begs him to behold that wonderful form of rich multiplicity if that is within his capacity to see. Arjuna believes that an impossible is easily made possible by the grace of the Lord.

The Lord saw Arjuna thus overpowered by curiosity and just to prepare him to bear the sight

of the wild immensity and excessive impact. The Lord asks Arjuna to see, forms, hundreds and thousands of them,—all the billion, blending into a huge unity and breaking into a sweeping multiplicity by its inconceivable power. The various variety is divine and a rich display of colours. The Lord initiates Arjuna into those unseen and bewildering forms which include twelve Adityas, eight Vasus, eleven Rudras and fortynine Maruts. Why! the whole universe moving and unmoving will be revealed to him in confounding marvels and confusing variety yet in orderly unity. Still as Arjuna could not see this unusual sight with his own physical eyes, the Lord endows him with divine sight wakening up extra-ordinary powers of subtle poring over the unusual manifestation, of godly power.

Now the Revealer and the Observer both get behind the curtain and Sanjaya comes forward to describe to Dhritarastra and to the world at large what happened between them both.

Hari then revealed His extra-ordinary form of power to Arjuna. Raghavendra finds a subtle justification for the use of the word Hari in this context. The Lord is called Hari because His form is not physical yet he has form with which He is present simultaneously in all the places

He is worshipped and enjoys the sacrifices offered to Him by His extraordinary power. Raghavendra gives this meaning on the strength of the evidence he gets from Mokshadharma.

That wonderful form had many mouths and many eyes. The Lord exhibited many wonderful aspects. He was a god unbound by time and space, having faces infinite in number, uncommon in every aspect, adorned with heavenly ornaments, flourishing flashing divine weapons, wearing celestial garlands and garments, anointed with divine sandal paste; in all, the Presence was perfectly and fully marvellous. The form was so resplendent that only thousands of suns rising simultaneously in the sky would be equal to His dazzling brilliance.

Then Arjuna saw the whole universe in its distinct divisions like gods, demons, and human beings all in the body of the god of gods. Arjuna, struck with amazement and thrilled in his body bent down his head and with folded hands, spoke thus.

Arjuna saw in the Lord's body gods and different sorts of beings, lord Brahma, Rudra on the lap of Brahma all sages and heavenly serpents. It is a conglomeration of various beings.

He saw an infinite number of arms, bellies, mouths and eyes. He saw infinite forms in all directions. He could not see either the beginning or the middle or the end of the univesal form of the Lord of the Universe.

Thus Arjuna goes on describing Him in his outward appearance, with His noted attributes. The thrilling presence of the awful Lord filled the hollow between the earth and Heaven. The three worlds tremble with fear at the sight of the wonderful and terrible form.

Many gods already enjoying salvation enter into his mouth. For it is said "the released have a free entrance into and exit from, His mouth". Some others struck with awe, praise Him with folded arms. 'Hail to thee' The saints and Sidhas cry out and sing innumerable praises.

All show their reactions to this exciting presence. Arjuna submits that his mind is distracted and has lost its peace. The reason is that His mouth is terrible with jaws and resembles the fire of Doom. He is confounded and loses all sense of direction. All enter into his mouth for being powdered to dust. Then Arjuna asks him why He assumes that terrible form. He wants to know His Primal form. He does not understand his trend of action.

The Lord in a sonorous voice replies that He is Kala or the dreadful Doom, intending to deal out deaths to the people who have assembled to fight on the battlefield, and bringing about destruction of all, with the honourable exception of Arjuna (and other Pandavas). All on the battle field shall not go back alive. Raghavendra derives the word Kala from the root meaning to bind, to kill, to know, and to put to rout. So Kala means one who is full of good virtues. In the same manner the Lord is Kala because He is engaged in binding, killing, teaching, and in causing world to run away.

It was already hinted by the Lord that war, in both the alternatives of victory or defeat or death, was acceptable. Now Arjuna is convinced that there is no doubt about his victory. For the Lord Himself is ready to kill the enemies. Therefore Arjuna now without any hesitation should decide upon war. Having conquered the enemy he should get fame, and enjoy sovereignty. Already the enemies have been robbed of their life-period. Arjuna should be a nominal cause for the death of all enemies. Even in Arjuna it is the Bhagavan that is killing the enemy

Those that were gifted with unique powers and divine weapons, are unconquerable. Yet they have been already dealt with by the Lord; and the path for Arjuna's victory is made smooth. He should have no anxiety about the defeat of the enemies. Arjuna should now stand up; for victory is sure to crown him.

Then Sanjaya rounds up the narration. At the words of the Lord, Arjuna was over-powered with fear. Trembling from head to foot and with folded hands he bowed down to the Lord and spoke with his throat choked, as he was struck with terror. He admitted that no wonder the world is moved to gentle emotion and delight by His praise. The demons through fear run in all directions. Sidhas bend in awe.

The Lord is the perfect Atma who is defined as one having the attributes of accomplishment, object of accomplishment, object of acceptance, Experience, and eternal existence. So Mahatman means one who is fully accomplished, has become the object of full acceptance, who is essentially experience and is eternally existing. The Lord is fit for reverence and is the first creator even of the four faced Brahman. He is the imperishable being superior to the world comprising being and non-being.

The Lord is knower and the known, the first Lord and person. He is the resort of rest to the universe. His form is endless in time. He is full of light. He pervades the whole of the universe. Here Shri. Raghavendra raises a doubt and clears it. Arjuna has already praised Him as one whose beginning, middle and end cannot be seen. This is the same as all-pervasive. Hence there is tautology which is a defect of composition.

Raghavendra clears this doubt. Arjuna said the he could not see the end. Still the end of the Lord might be there. So now Arjuna removes that doubt by saying that the Lord pervades the world. Hence there is no scope for such a doubt. Tautology having some purpose to serve, is a merit of composition. Even then it is already said that *ध्यातं त्वया एकेव दिशस्वसर्वाः* (all directions are occupied by thee alone). But this tells us only of the spatial pervasion meaning only endless extension. If this is not accompanied with eternity in time it affects the notion of Lord's perfection. *त्वया कृतं विश्व* reminds us that Lord is pervasive in space and infinite in time. Hence the Tautology is perpositive and amounts a to merit.

The Lord is Vayu who is the symbol of strength and knowledge. He is Yama being defectless. He is Agni as He leads the moveless world.

He is Varuna because He chooses His devotees. He is Shashanka because He is characterised by extreme happiness. Being the ruler of the subjects He is Prajapati. Arjuna repeatedly bows to Him from all directions; and addresses Him as 'All' (सर्व). Now this word is found used referring to Paramatman in Upanishads and has caused much misunderstanding. "सर्वं खलु इदं ब्रह्म". All the world is Brahma which literally supports a pantheistic conception of the world. The world and Brahma are essentially identical. This goes against what the Lord has been told to be. He is said to be the support of the world (विश्वस्य परं निधानं; त्वया तत् विश्वं) and the "world is pervaded by Him" which statements require the world to be essentially distinct from Brahma, the Lord. So the Lord now defines what is सर्व. The Lord is सर्व because he pervades सर्व or all. So the statement in the Upanishad means that Brahma is said to be all (world) because He pervades all. Hence there is no scope for identification. Upanishad is out and out theistic and not pantheistic in outlook.

Now Arjuna apologises for his behaviour. Not knowing the great powers of the Lord he ungenerously called Him 'Oh Krishna, Oh Yadava' in negligence or in friendly affection. Whilst at play, at rest time or at meals Arjuna feels that he

behaved not gracefully, though the Lord is the chief and imperishable. Raghavendra derives a beautiful meaning from एक in spite of grammatical subtleties introduced in its derivation. (ए एकः असहायः एव कः कर्ता कारयिता इति एकः सर्वोत्तमः) The Lord single handed is the doer, or actuates others to do; He is the father and the supreme master. Arjuna expresses his joy at the sight of this universal form, never seen before. Hence his heart is filled with fear. So Arjuna wishes to see the former peaceful form, which is only to be exhibited and not created. This meaning is suggested by the word of address देव. Exhibition is only an exposition of the original form which was the substratum of this super imposition of the universal form. Now as Arjuna has the satisfaction of his curiosity of seeing the universal form he requests the Lord now to call back that extraordinary form so that the original would shine in its place. Hence the two terms of address, the Lord of gods, and the dweller of the world, are used. He expresses his desire to see again that form of the Lord which wears a crown and holds a mace and a disc, withdrawing this universal form.

The Lord is very much pleased and tells Arjuna that the universal form is very rarely to be seen. In order to favour Arjuna with the

sight of this best and unusual form, the Lord exhibited it by his native strength. This form is universal, resplendent, infinite and primal and is not revealed to any one save Arjuna. No doubt Arjuna in his original form of Indra has seen the universal form of the Lord. But others are not blessed with such a sight. Now this form is said to be the best from the point of view of the ignorant. For Brahma and others think that the forms of Rama and Krishna even are the best ones.

A doubt arises. Those who are inferior to Arjuna in spiritual rank might not be able to see this universal form on their own merit. But by the practice of the study of the vedas and other means those inferior aspirants might get the pleasure of the sight of this form like Arjuna. The rejoinder to this query is that those inferior to Arjuna, even after practice of Vedic study, performance of penance and other means cannot see the universal form as Arjuna did. But only the inferior are ineligible and not all. For that goes against the former statement that 'the three worlds trembled at the sight of this form' (दृष्ट्वाद्भुतं रूपं ईदृक् समेदं लोकत्रयं प्रव्यथितं)

The Lord blesses Arjuna that he should not be pained or bewildered at the sight of the terrible

form assumed for destruction. He will be soon pleased to see his beloved form with which he is acquainted.

At the sight of his favourite form Arjuna came to his former self and recovered his normal mood. The Lord also told him that he saw this dreadful form just to get himself convinced that he was a nominal instrument in killing the enemy as he has been already killed by Him. The Lord in this form cannot be seen by any means like the study of the Vedas except by single minded devotion which alone leads to knowledge of reality giving a vision and a good entrance to Him. He will be pleased with the closest contact of the Lord.

Arjuna need not sacrifice other things to have single minded devotion. Only he should dedicate all work to Him thinking Him to be the Supreme Reality. Thus not being attached to the fruit he will approach the Lord.



CHAPTER XII.

In this chapter the Lord discusses feasibility or otherwise of the worship of Lakshmi independent of Vishnu. He comes to the conclusion that His worship is to be preferred to that of the goddess, which enhances the greatness of the Lord. Thus the present chapter claims inclusion in the group of six chapters dedicated to the greatness of the Lord.

Just as it is declared in shruti that knowing Him man attains salvation, so also another shruti proclaims that worshipping shree or Lakshmi one gets immortality. Thus a doubt arises that there is a strong alternative to the worship of Narayana. Lakshmi's worship yielding Mukti cannot be brushed aside as formal, as we did with other gods. For other gods like Brahma and others succumb to birth and death and it is but proper that their worship should result in impermanent and unstable fruit. But goddess Lakshmi is announced in shruti as eternally young and characterised by higher type of knowledge. Besides she has the prerogative of service at the hands of other gods than Narayana. Hence one reasonably believes that the worship of Shree also brings about salvation.

Labouring under this doubt, Arjuna asks the Lord "who knows better the specific means of Mukti—whether one constantly devoted to you through contemplation and dedicated service or one who worships Lakshmi the goddess presiding over prakriti, unreservedly surrendering to her".

Arjuna purposely calls Lakshmi लक्ष्मी in order to suggest the ground for doubt. Lakshmi is one who is immune from birth or death and hence she stands a chance with Narayana in bestowing the gift of Mukti, on the devotees.

Now the Lord replies this query with a decisive answer. Those who are devoted to the Lord with unflinching loyalty to Him and fixing their mind upon Him with unswerving confidence in Him, are better qualified to be candidates for Mukti than those who are solely devoted to Akshara or Lakshmi. No doubt the worshippers of Lakshmi get an eligibility for Mukti, yet her worship exhausts man as it demands exactness and technical fidelity. But they have firm faith in the supremacy of Vishnu and yet worship unchanging Lakshmi presiding over Akasha. Keeping the mind and senses under control seeing Brahma equally in all things, they are dedicated to service of all. Such worshippers of Lakshmi approach the Lord.

One thing is quite clear that the end is the same in both kinds of pursuits. Worshippers of Lakshmi and Narayana have the same destination to reach viz. the abode of Narayana. Then what should be the basis of distinction between the two kinds of worshippers to establish superiority of one over the other.

The Lord makes this point clear. The path of the worshippers of Lakshmi alone is very difficult to traverse. For, as said before, the worship should be repeated. Severe control of senses, equal-mindedness towards all things, beneficence to all beings, purity of mind and behaviour-without these Lakshmi is not pleased. Without her satisfaction and grace Narayan is not pleased. And without His grace His abode is not reached. Hence the worship of Lakshmi is difficult as a means to the common end.

But the path of the worship of Narayana is not beset with such difficulties. For the worshipper of Narayana surrenders all his deeds to him. Perfectly independent Hari is present in man who is made to do deeds by Him. A devotee thinks thus and supposes Hari to be superior to all. Then adopting the Karmayoga and Dhyana Yoga solely without any recourse to the worship of Avyakta or Lakshmi, the worshippers of Narayana contemplate on Him only.

Raghavendra closely observes how in the case of the worshippers of Narayana only 'worships' is used while in the case of worshipper of Lakshmi it was 'worships again and again'. Hence the worship of Narayana is easier than that of Lakshmi. Other courses of severe discipline like control over senses and mind are not required.

With as much attempt (or even with less attempt) as you require to have Lakshmi-Vision, you will have God-vision. Even if his attempt falls short of intensity and severity God Narayana pleased with his sincere devotion fills up all gaps by His grace. The means and instruments of the devotee actuated by the Lord take him to the end without much trouble and worry.

The Lord takes upon Himself the responsibility of leading the devotees to their destination. If you worship Narayana with Shri, both will be pleased at one and the same time, and the course is easily expedited. But in the case of worship of Lakshmi alone, first the devotee shall have to worship Narayana and then he would devote himself to a long worship of Lakshmi. After that he must worship Narayana along with Lakshmi, forever. For Lakshmi is more pleased when worshipped along with Hari.

Therefore the Lord concludes that Arjuna should fix his mind upon Himself. If that is not possible he should think of Him and get His knowledge. After he reaches the Lord he remains in Him. If he is not able to settle his mind on the Lord, let him by constant practice learn that art of meditation. If he is unable to practice meditation, let him dedicate all his deeds to Hari. This dedication of deeds leads to perfection.

Even when it is not possible for him to worship him and then dedicate such deeds to the Lord; Let him worship other gods and dedicate these deeds to Hari. Then he should learn to renounce fruit of all actions in favour of Hari.

Now the Lord announces a graded scale in the means employed. Knowledge is superior to practice not enlightened by knowledge. Meditation enlightened is far superior to mere knowledge. But interested meditation even when enlightened by knowledge is inferior to disinterested meditation inspired by surrender of fruit of all actions. Better than this disinterested meditation, is the god vision and better than all these is the final peace coming in Moksha.

The Lord dilates upon the other qualities that are exhibited by those who are solely devoted to the Lord in single-minded attachment.

They never take pleasure in doing ill to others. They are compassionate friends to all, selfless and free from egotism. They think pleasures as despicable as pain, and have developed power of endurance and patience to the highest point of tension

They are rejoicing in all conditions always with mastery over the self. These men of firm conviction and self-surrender are very dear to the Lord.

They are never the cause of anxiety and trouble to others and world can cause them no trouble. They are not attracted by unrighteousness, nor are they thrown into indignation. They are dear to the Lord.

They hanker after nothing but the sweet smile of the Lord. Perfectly pure in heart and deed, diligent in service, indifferent to profit or loss in doing duty. They are not depressed by malevolence. They undertake no work (1 that is not dear to Vishnu (2 in self conceit (3 with the desire of any return from it. (4 without surrendering all those deeds to the Lord. They are very dear to the Lord.

Now the Lord winds up the topic with these soul-stirring words: Those who try to cultivate these qualities which ensure the grace of the Lord and ultimately salvation as described so long are very dear to Him as they are loyal to Him and to his supremacy.



CHAPTER XIII.

It is only the clear and pure knowledge of the nature of Brahman that tends to Mukti. But one particular aspect of Lord's essence claims special efficacy in assuring Mukti and that is Lord as the knower of Kshetra which, at the request of Arjuna, the Lord explains at length, now.

This body, which consists of Avyakta, Mahat and Ahamkar and others, is called Kshetra as it is the place of residence of Lord Hari. He who knows minutely and fully this body or Kshetra is known as Kshetrajna.

Now this group of Avyakta and others is called body or शरीर because the body which is the product of these things causes pain to the embodied soul when the soul is getting rid of it (त्व) and also because it is actuated by the Lord Himself (ईश).

This derivation will explain away the doubt that sharira or body in a coming verse is called Sanghata and is meant to be only a part of kshetra, and how can a part be called the whole of kshetra?

The knower of kshetra is the Lord Himself. Now He explains all about the kshetra which is already introduced to us as the place of abode of the Lord and which through the body gives pain to the soul and which again is actuated by the

Lord. He explains, its nature, its modification, by whom it is actuated, and who actuates it, and so on and so forth, in brief.

This is a subject matter dealt with by the sages, and sung in many Hymns. It is also determined in its form by inferential reasoning in the Brahma Sutras.

First the nature of Kshetra is dealt with. The five elements, Mahattatva, Ahankar, Budhi (intellect) Avyakta (the unmanifested) ten senses and a mind and the objects of the senses.—This is kshetra in brief.

The modifications of Kshetra are Desire, dislike pleasure and pain, assembling (body) consciousness and courage. This exoteric description has esoteric significance also. Akasha signifies god Vighnesha, Vayu means Marichi, Agni is god fire, water is Varuna, Bhumi is goddess Dhara Ego is Shankara, Mahat is Brahma, Budhi is Uma, Avyakta is goddess Lakshami, Manas is ruled by Skanda, Indra and Anirudha. The ears are governd by the moon. The skin is presided over by Marut, the son of Vayu. The eyes are controlled by the Sun. The tongue is managed by another form of Varuna. The nose is controlled by the two Aswins. The speech is deitied by Agni. The two hands are

managed by two Maruts, the sons of Vayu. The feet are presided over by Yajna and Shambhu, the two sons of Sachi under the influence of Vishnu. Payu or buttock is ruled by Yama. The genital organ is looked after by Shiva and Manu. The objects of senses like sound, touch, form, flavour and smell are presided over by the five sons of Shiva.

Desire is guarded by goddesses Lakshmi and Bharati. Hatred and Misery are ruled by Kali and Dwapara. Happiness is controlled by Mukhya Vayu. The mental steadiness by Saraswati and Bharati. Consciousness is regulated by Lakshmi. Just as Kshetra is the name of the physical objects like five elements and others because they are a place of residence of Lord Hari, so also these divinities in a group are called Kshetra because Lord Hari resides in them. Again just as Desire and hatred are the physical modifications of the Mahat and others, so also the divinities over these modifications are themselves modifications of the Kshetra.

The point now at issue is what Lord is the cause of this modification. But before that, one wants to know who is that and what his prowess is. To realise this, one requires to maintain hard discipline and intense emotional concentration.

Thus the Lord now presents Arjuna the mental set-up which he is required to build up. The aspirant should not crave for praise and should be far away from hypocrisy. Let us stand like a mountain in endurance-No ill will towards others, Uprightness our creed. Service of the master, purity, steadfastness and selfrestraint are our achievements.

Aversion from sense objects, absence of vanity and realisation of the misery of birth, death, oldage and disease are the characteristics of the aspirant.

Now the means of attaining god-vision are mentioned. Different people adopt different means to suit their nature and aptitude.) Some getting the sufficient initiation through intelligent coaching (consisting of oral lessons or living in this body with the help of intellect. Some still study the vedas and form an intelligent conception of the Lord and then by meditation see Him. Others adopt the method of Karmayoga (doing disinterested work as worship of God with no desire of any return) and then through meditation realise God Hari. To be more clear; they are blessed with the grace of the Lord by means of good deeds. This grace helps them to go easily through a course of hearing and thinking, which

ultimately ends in meditation yielding god vision. Those who have no competence in meditation get skill in it through a course of knowledge. Those that have no competence in the course of knowledge adopt the method of doing good deeds and get eligibility to take lessons and to think for themselves. Thus they get god vision. These different methods are suited to different stages in life.

Sbri. Madhva in his Tatparya hints at a different interpretation which goes still deeper into this spiritual problem. The men of the class of Rishies gave the knowledge by means of their own intelligence and also with the help from other sources, realise god-vision in their own hearts by use of their intelligent mind through a course of meditation. Other sages like Narada and others even see the Lord outside their heart. But in Shruties it is stated that Rishies realise Light inside in the heart. We must reconcile these two statements by limiting the sense of Rishies to sages other than Narada. Now others still like gods realise the vision of Hari both inside and outside by using their own intelligence which they have gained by the grace of the Lord without going through a course of meditation. Others like the best warrior class-people (this

classification has reference to the essential nature of the soul and has no reference to the present bodily existence of the soul) perform sacrifice like Ashvamedha and others and adopt the course of daily remembering Lord Hari, and thinking and hearing are able to see the Lord who comes to partake of His sacrificial share. They use little of hearing and less of intelligence and hence they are not mentioned.

Others like men (in soul essence) do not understand by their inborn light but by dint of patient study and hearing from others, practice in the direction of hearing and thinking which naturally leads to concentrated meditation. Then they get god vision. Thus even men of little intelligence devoted to hard study at the feet of the Gurus, cross the ocean of life.

The Lord recapitulates what he has said. Prakriti is the material cause for mundane existence and the soul gets the body produced by prakriti and the Lord resides in beings of different grades, unchanged and the same, without being affected by their sorrows and miseries. The Lord does not succumb to death and destruction of the beings in which He resides.

He, who thus sees the Lord, uncontaminated and unaffected in the midst of sorrow, death and

destruction (This sutra propounds the same solemn truth about God) does not fall into hell, and gets salvation.

As said before, the Lord no doubt does not depend upon the deeds done by the soul, for freely granting him birth with good and bad bodies. If this is a fact it brings the Lord the discredit of partiality and cruelty. If on the other hand to get immunity from this He depends upon the merits of the souls for their births then He shall have to forego his claim to independence.

The truth is that the Lord Himself presses all the deeds of the soul into His service to give the soul the necessary body, good or bad. So the Lord does not play any part in the choice of the body. Thus those who understand are the spiritually wise. Or the Lord being the real agent making Prakriti His own instrument sees all the deeds done and the soul is fully dependent on Him. Those who know and realise this veritable truth, know the truth about Lord Hari. As there is no other agency the Lord is unrestrictedly independent. The Lord depends only on the deed whose existence is at the sufferance of the Lord, in the various creative activities and hence He is free from the charge of partiality and cruelty. Badarayana in one of his Sutras corroborates this fact.

To this knowledge must be added the knowledge that Lord Vishnu entirely distinct and different from the Souls is an ultimate resort for them and from Him spread the infinite variety of creation. All this creation must be understood in its scale of spiritual gradation with Hari at the apex.

The Lord has wonderful power of immunity from contamination. For though actually residing in the bodies of the beings He remains unaffected by their destruction and other things. Because He is unoriginated and free from the touch of the qualities of Sattva, Rajas and Tamas. He is supposed to be one with the world both sentient and insentient. This perverted idea is the result of the misapprehension of the import of the upanishads. For though the Lord resides in the body the real claimant for the fruit of its activity is the soul. For the soul in the body is attached to it as his own. So the Lord cannot be identified with the soul. Much less can the insentient claim identity with Him. For there are qualities in Him which distinguish Him from the soul. God Hari is birthless being free from the connection and disconnection with the body. He has no touch of Sattva, Rajas and Tamas. He is the free agent in all activities. But the soul cannot claim any of these qualities. Hence

identity is only a figment of the sickly brain. The Lord galvanizes into activity the whole world sentient and insentient by His presence pervading it like the rays of the sun. Thus distinguishing the world and the Lord, the knower of the world will be entitled to real knowledge which makes one eligible for Mukti.



CHAPTER XIV.

In the II Chapter the means to knowledge were opened for discussion. And till the end of the VI chapter the means to knowledge was settled to be one of the nature of meditation and work, with the auxiliary means of giving up of desire and other allied harmful impulses. These auxiliary means are expatiated upon in the next five chapters. But these auxiliary means are calculated to release one from bondage whose nature is not still explained. In the previous chapter this bondage is said to be the effect of attachment we get through the three qualities which our flesh is heir to. Therefore in the previous chapter it is made clear that the Lord, the knower of the body becomes the resident of the body when it is born. The body is the effect of the three qualities, and hence it is necessary to get over these qualities. How to get over them is the topic of the present chapter. Assimilation and coordination are essential for knowledge to be effective. Hence we find an organisation of all that is said in the previous chapters, so as to lead to the present chapter and it is undertaken inspite of boring repetition. But the student of Gita finds it very helpful in realising how organically all the chapters are connected and developed.

This organic development does not tolerate meaningless repetition. Hence even when the topic of the wonderful weaving of the three qualities was touched in III chapter here it is explained clearly.

In order to get the respectful attention of the hearer the Lord first enunciates what He is going to narrate.

The best knowledge which was covetously acquired by the great sages to get salvation is going to be treated in the chapter. Many with the help of this knowledge have attained the distinction of salvation characterised by similar form of Lord Hari.

Maha Laxmi is the great mother, who would bear through a reproductive contact with the Lord, the beings in her womb, would give birth to them by giving them a suitable body. This is not the case, only at the first creation after the deluge. But every time a being is born whether a god, a man, or a lower animal, Mahalaxmi bears it in her womb, Lord Hari, being the cause of conception.

This is how beings fall into life which is the source of bondage. One who is aware of this bondage tries for its release. Hence in order to create earnest desire to get rid of this bondage the Lord

deliniates bondage in all its ways. Prakriti produces Sattva Rajas and Tamas and Chit Prakriti or Laxmi at the time of creation seperates these into distinct qualities, Sattva producing virtues Rajas encouraging activity and Tamas exhausting all beings. And then these qualities along with Shri, Bhu and Durga bind all the beings, which are essentially changeless, to their bodies. Though generally all dieties bind all the beings yet Shri binds gods Bhu binds men and Durga binds the demons. This is specially to be known.

Now let us know how these qualities work. Of these three, the quality of Sattve being very clean produces a body free from disease, which is highly enlightening and conducive to the knowledge of reality. It yields happiness. Thus it binds gods to their bodies.

Rajas gives us bodies which breed greed with attachment. It is Bhu that presides over Rajas, who with this quality binds man to a body which impels him to action.

Tamas similarly leads to ignorance and Durga deitying over it binds the demons to bodies inducnig infatuation.

Thus these three qualities-Sattva through happiness, Rajas through activity and Tamas

through ignorance, bind men to their respective bodies. As clearly stated it means that Sattva and Shri make man attached to objects of pleasure. Rajas with Bhu induces him to activity and Tamas and Durga delude him into ignorance and infatuation, by hindering reality from him.

It is said that these three qualities together in some combination bring about transformation in the temperament and taste of beings. Then how can Sattva or any one of them singly work out to effect mental change in them? The reply is that it is the combination alone that works; but one is dominant and others are recessive; and the combination goes by the name of the dominant quality though it is mixed with recessive qualities unmistakably. So the Lord says that Sattva overpowers Rajas and Tamas at the desire of Lord Hari and does its work. In the same manner in another combination Rajas dominates the other two; and Tamas instill another preponderates over the other two, all at the sweet will of Hari. Overpowering of one quality over others means hindering natural effecting of the other qualities. The beings passively submit to the preponderent domination of that one quality tending to bring about cosmic variety in the divine creation of the Lord.

These combinations can be recognised by their temperamental effects in the mental set up of the being. When Sattva is dominant, there is pleasure in the mind at every flash of light through any window of the body.

Reluctance to part with possessions, feverish and futile activity in selfishly motivated undertakings, unrest in mind, desire to gain more are the temperamental effects of Rajas when it is dominant.

No light at any gate of the body, no activity in any limb, inattention, delusion, are the marks of the dominant Tamas. Not only Life suffers from these temperamental transformations in the mental set up, but Death is also characterised by the distinct effects of these qualities. When a being dies, while Sattva is preponderant a birth in a pious family is assured. Dying when Rajas is dominant a being is born in a family of excited activities. In the same manner, if one dies at the rise of Tamas, one is sure to be born in a family marked with sloth and ignorance as that of the demons.

As might have surmised the result of a piously devout man's (a Sattvika) work is happiness unalloyed with misery. The activity of a Rajasa results in happiness mixed with misery. A Tamasa man is tempted into actions incited by ignorance.

Knowledge, Greed, and ignorance though being the direct results of Sattva and Rajas and Tamas are yet the essential manifestations of the soul. Now their purely created results are enumerated. The Sattvikas on the strength of their knowledge ascend to the worlds like Jana and others. The Rajasas doing actions, interested in their return, go to the middle world of Swarga and others. The Tamas suffering under the shadow of ignorance languish in the Hell.

Thus the operations of the three qualities are explained in detail. It is described how they function and forge a chain of bondage for souls and the tempermental and the eschatological results of those qualities are also enumerated. But this description misleads an aspirant into the idea of Supremacy and independent sovereignty of these gunas in the assignment of destiny of man which ultimately leads to atheism; because God has no place in the picture of creation. This misapprehension which is a serious one is now removed.

When the seer (the soul) does not find any other cause which modifies itself, than the qualities, and when he finds Paramatma superior to and independent of qualities, he gets a state of essential bliss, and knowledge. Or one who finds another independent agent different from the

qualities is really a man; otherwise he is a beast. Not only the great agent is different but superior to all. Thus understanding he attains the Lord's place.

As the bondage comprising happiness and sorrows is the result of the three qualities, there is release from it only when the qualities are destroyed. Hence getting over the qualities manifested in the body, he is released from the circle of the birth and death. Then he is entitled to immortality.

Arjuna asked the Lord, the Signs and characteristics of a man who has conquered the three qualities. How does he behave and how does he win victory over them was his query.

The Lord replied that the three qualities are of two kinds: gross and subtle. From the gross qualities are born light, activity, and ignorance in respect of physical objects as already described. From the subtle qualities are born the same three in respect of God Hari. Now the aspirant who has won victory over the three qualities does not hate when these three qualities in their gross form produce light and activity and ignorance respectively. When they operate He does not wish that they should cease to operate. But in the case of subtle qualities operating in

enlightening God Hari and impelling one towards Him, the aspirant does take interest. But he hates the operation of ignorance.

Or this conqueror of the three qualities then does not hate operation of light and other good virtues in others. Ignorance and other visces he does not wish that they should stop their operations. He does not wish that others should either be benefited or ruined.

Now the Lord explains the conduct of the aspirant who has won the three qualities. This aspirant shows himself to be indifferent. But he is not indifferent only; for he is engaged in duties designed to win the favour of Vishnu. He is not subjected to the influence of these three qualities. These qualities operate directly under the control of Lord Hari, and not independently. This is the firm conviction. And hence he does not feel inclined to do any work other than that which is intended to please Hari. So this aspirant is characterised by deeds calculated to please Hari and not others.

The Lord mentions some other characteristics of such an aspirant. He considers pleasure as fit to be discarded as pain. In the same manner gold is as despicable as a lump of earth. And generally he puts both things pleasant and

unpleasant under the same category of worthless things. Similarly blame and praise are both to be kept at a distance.

Or while praying to God Hari, he will not stop it whether he meets with pleasure or pain, blame or praise, gold or lump of earth. It only means that worldly gains or loss does not affect his devotional prayers of Hari. The reasons for this steady nature are his conviction of the greatness of Hari and his steady attachment to duties very sacred to Hari.

Honour or dishonour, gain or loss, friendship or creation of enemies, does not affect his loyalty and devotion to Hari. Though tempted by very attractive lures he will not take to work, not liked by Hari.

The Lord at last explains how this conqueror of the gunas did get conquest over these three qualities. It is only his unflinching devotion to Hari that enabled Him to get over the influence of these qualities and their modifications. Thus he is eligible for the favour of Lakshmi. Attaining Lakshmi is as good as attaining Hari. For she resides in Hari. Lord Hari is the support of Mahalakshmi and of the released souls and of the state of mukti in which there is unalloyed happiness. The Lord only shows that the aspirant in his course of realisation reaches first Lakshmi and then Hari.

CHAPTER XV

In the thirteenth chapter we read the description of kshetra, a combination of prakriti and its modifications that lie at the root of this worldly existence. And then the means of the release from this worldly existence was also shown to be the knowledge of Lord Hari. And these two are taken here for more comprehensive treatment in which a fuller picture of the worldly existence and keener desire to get rid of it and the same specific remedy against it are dealt with in greater detail.

Now a metaphorical picture of the world is given with a fine imagery of a tree. Here is the eternal tree of worldly existence ever changing and eternally flowing. Its roots are the three that are supreme in their own way. Lord Hari is absolutely supreme having none higher than Him. Then the sentient Prakriti is Mahalakshmi who is the head of the dependent category. The third is insentient Prakriti which is highest among the insentient things. These three form the consolidated root cause of the creation which consists of the twentyfive elements like the modifications of Avyakta and others. This tree is असत् because it is not going to remain the same tomorrow. The

world of the sense is always in a state of flux. Here some discrimination is necessary. Just as to the common tree earth or goddess ॠ is the cause, so also to this worldly tree Lord Hari is the unmodified cause. The insentient prakriti consisting of three qualities is transformed into earth and becomes its cause. The sentient prakriti presiding over the insentient is to be considered as the root of the wonderful tree. The branches of this cosmic tree that are spread down below, are the five elements and Mahat and Ahankara and Budhi, in all eight things, with their presiding deities. This tree is imperishable though it is constantly changing. It is as it had been in the former kalpa and hence, it has been constantly flowing. Its leaves are the statements in the Vedas. For a tree is said to bear fruit only when it sprouts into leaves. So also the Vedas yield two kinds of fruit – one is desired object and another is Moksha. This suggests that the cosmic tree bears these two kinds of fruit. One who knows the significance of the cosmic tree which are the eight things comprising Mahat and others, which are both sentient and insentient have spread in subtle form into bodies and others that are lower than they and into the unmanifest, higher than they, gets moksha. These branches

are nourished by the three qualities which form the roots of the tree and hence the source of nourishment. The cosmic tree has tender sprouts in the form of objects of senses which yield only temporary pleasure. The roots of various forms of Vishnu, the sentient and insentient prakriti, spread also downwards into the branches. These roots yield fruit depending upon actions or karma. Therefore it is said - "This cosmic tree has Brahma, as its separate main root, the insentient prakriti consisting of three qualities form the lower roots. The beings are the branches. The Vedas are its leaves. From the leaves comes out the fruit. Mokhsa is its juice."

This cosmic tree is not recognised in its real form. For Vishnu though immanent in all parts of the tree is not seen by us. Neither its end nor its origin nor its support is seen. Now this tree with its roots deeply spread must be cut with the axe of knowledge aided by renunciation. This means the process must be completely analysed and ingredients recognised distinctly, as having Vishnu who is quite distinct from the cosmos which is full of variety and dependent. Thus the cutting is only analytical knowledge of the world.

Thus through knowledge when you have distinguished the highest reality from the lower

realities, you should investigate the path to Brahma, the highest Reality; you can know it only through its distinction from the mundane world adopting the process of hearing and thinking and meditating on the world. This path is only one way traffic and once you enter it you cannot return to this world of birth and death. Vishnu from whom this eternal current of existence flows is the only path, to take recourse to, for the cutting of the cosmic tree.

The aspirants having conquered egoistic vanity and ignorance, having secured full immunity from attachment to pleasures, firm in their loyalty to spiritual discipline, free from being tossed between pairs of opposites, and getting rid of the influence of the three qualities reach Him, the resort of all.

The Lord describes His abode as one which does not depend upon extraneous light like that of the sun. Once we reach it we are no more involved in eddies of mundane existence.

Now the Lord explains why one should take recourse to Him for one's release from bondage. The soul is a part - not essential but different, from Hari. Though they are not essentially one yet they are somewhat similar. Hence Brahma and other gods being his reflections are dependent

on Him. Instead of approaching them the aspirant approaches the supreme Lord Hari alone. Still the souls have some borrowed strength. The soul actuates the senses along with mind towards their objects, in the state of sustenance; but before the soul is joined to the body he drags them from the primordial cause. At the time of leaving he drags them out of the body. When God Hari enters the body then the soul actuated by Him drags them. Independently God alone can move the souls to activity. This is dealt with in the sutra ज्योतिराद्यधिष्ठानं तु.

When Lord Hari leaves the body, he does so taking the soul with Him. Then He collects together the subtle part of the senses, as one would collect fragrance from the flowers, only in part, leaving the other part there, and goes to another world. Hence this does not contradict the vedic statement अग्निं वाग्येति because the remaining part goes to Agni. Hence the instance of the fragrance also is justified. Now the soul, though he be the actuator of the senses, is subordinate to God Hari and hence he will not help others in cutting the cosmic tree.

Or the Verse may be construed as whenever the soul gets the body then God collects these senses and joins them to the body; when the soul

departs, God collects the senses and goes to different worlds.

Lord Hari is there in the body as the controller of the senses through the senses. But the Lord does not partake of the sorrows as he would participate in sweet pleasures. This, the ordinary ignorant man is not able to observe, while the man with the inner eye opened is able to see it.

Those who take recourse to the discipline of god-vision when they try, are able to get god-vision: those who are impure in their mind though making an attempt, will not see Him.

Immanence was propounded by saying that the root spread below and supremacy was declared by saying that He is above. Both these are treated in detail in the whole of the remaining chapter.

The Lord Himself enters into the earth and nourishes all herbs and beings, turning Himself into life giving juice.

The Lord Himself becomes fire Vaiswanara and entering and staying in the stomach-fire and with the help of outward and inward breaths which are the forms of Mukhya prana, digests the four kinds of food. (Masticated, sucked, licked, and drunk). But Raghavendra mentions मस्य and शोष्य instead of the first two, together with the last two.

It is the Lord that is seated in the hearts of all. From Him we get recollection, experience and विपरीत or perverted knowledge. He is the import of all Vedas when interpreted in Super connotational method. He is the composer of the aphorisms, (in the form of Shri Vyasa) known as Brahma Sutra which settles the meaning of the Vedas, when found ambiguous. The Lord is the only conversant interpretor of the Vedas.

Thus proving the quality of the Lord, He now turns to his another quality of immanence. He now turns to the other quality, His transcendental superiority. In the ruled world there are two sentient types of beings which are proved by evidences. The first type is called क्षर perishable because the body perishes away. The second type is unchangable or imperishable अक्षर. The first type includes all beings right from Brahma, Rudra and others to ordinary souls. And the imperishable one is Shri. or Lkshmi. Raghavendra quotes from Chandogyabhashya in order to justify " the use of a masculine word for a female person some times when signifying a woman of man power. " Now the superior Being is quite different from these two and hence He is called Paramatma in the Vedas. All the sentient beings are क्षरः and the Superior purusha

is the greatest among the chetanas. Now the Lord supplies the reason for His superiority. For the Lord entering into the three worlds holds them up and supports them. He who holds up something is superior to that thing and is different from that thing. He entering into the three worlds remains imperishable though the worlds are perished, on account of His miraculous powers.

Some may doubt that Purushottama is some one different from Lord Krishna Himself. Hence the Lord with reason asserts that He alone is Purushottama because He is Superior to Kshara and Akshara both. Thus He has been described in composed and uncomposed or revealed works.

He who being qualified with eligibility knows the Lord to be Purushottama as described in the Vedas without being tempted to call this Superiority as illusory or erroneous knowledge, is the man who knows the full meaning of the Sastras, and is devoted to the Lord always.

This is the greatest secret of all the Shstras and is not of merely a chapter. This comprises the two great qualities of Shri Hari namely immanence and Superiority. Hence Arjuna should understand this great secret and should attain god-vision and salvation. Now Raghavendra shows that this chapter comes in logical sequence

to the previous one and yet it has its own subject matter to keep its individuality. The two greatest 'values' in life are knowledge and Mukti or salvation. And means to these values were introduced briefly in the previous chapter. Those means are dealt with in detail here. Besides there was mention of the qualities that work against highest ideals of life. The Lord here divides both these into two groups known as 'divine wealth' and 'diabolic wealth' and treats them in detail. The 'diabolic wealth' which works against the spiritual interest of man is treated here with the intention that man should be far away from it if he is spiritually inclined. First he takes up for treatment 'the divine wealth' which is superior to the other. Fearlessness, (others should not fear him and he should not fear others) placidity or tranquility of mind, steadfastness in the application for knowledge, charity in the right direction, self control, performance of sacrifices that are enjoined. Study of the Vedas, observance of Vows like continence, Unity in thought, word and deed, aversion to killing others, truthfulness, (absence of distractions of mind causing pain to others) slowness to wrath, liberality, the spirit of dedication (to the Lord) aversion to slander (wilful

villifying of a person before royal authority so as to cause him trouble) compassion on beings (a tendency or inclination of mind to do good to others), freedom from addiction to pleasures, gentleness (not inimical even towards the ill-doers to him) a sense of shame (feeling when doing an evil action) steady nature, spiritedness (not allowing others to affront him) forgiveness (absence of annoyance accompanied with no ill-feeling towards evil doers) courage (with no hindrance) purification (external with the aids of mud and other things and internal with the aids of remembrance of Hari), freedom from ill-will (not harming the interest of others) and from arrogance (self conceitedness) - these are the qualities to be found in a man born with divine wealth (heritage) .

Here Raghavendra explains a bit of grammar. अस्मि is to signify the attainment of some characteristic or nature (लक्षण). Thus it gets Karma Pravachaneeya or takes the accusitive of a thing attained. Hence संपदं अस्मिजातस्य is a justified or correct usage by grammar.

For guiding one to abandon those diabolic qualities as detrimental to Moksha, the Lord explains the 'diabolic wealth' so that Arjuna should not entertain the idea of being diabolic in nature.

Hypocrisy (pretending to be great when one really knows himself to be small) arrogance (though there is real reason for fear yet to think it no fear rashly.) Self-conceit (going beyond limit, transgression of limit) wrath (excitement of mind calculated to harm others) rudeness (roughness) - these are the qualities to be found with one born with diabolic heritage.

Here some try to bring foreign thoughts and impose them on Krishna. In the Bible evil qualities are said to be the qualities of flesh and good qualities are said to be the qualities of the spirit. But qualities of flesh are already dealt with in the previous chapter as effects of Guna. Here these constitute the eternal nature of the soul; some are essentially diabolic in nature while others are essentially devilish. That Lord Krishna means this is made very clear through out the chapter. We may not like this idea; that is a different thing. But Lord Krishna puts it in unequivocal terms that one is born with divine wealth and another with diabolic wealth meaning thereby not merely bodily difference but an essential and eternal difference which is never wiped out.

Now the Lord places before us the consequences of the 'divine wealth' and removes all doubt of Aajuna that he is not diabolic in nature.

Arjuna's essential nature is divine and he need not be sorry for his birth here in this world. One must think that it is this divine nature which leads one to Moksha and diabolic nature leads one to confinement in hell. To show that Mokshas are of different nature वि is used before मोक्ष.

Created creatures, though many in kind are still said to be only two, namely divine and diabolic. Because all are divided into these two groups according as they experience joys or more miseries. For this there are two essential natures which they inherit and which make them eligible for this divine wealth. Hence they are said to be only two in creation on account of two essential natures. Of these two, men of divine wealth are already described in detail while men of diabolic wealth will now be described. This class of people do not know to engage themselves in right work and to withdraw from wrong work. There is neither purity nor right conduct nor truth to be found in them.

Here the words सत्य, प्रतिष्ठ, ईश्वर all mean Vishnu. The world has no Vishnu to cause its destruction in the form of सत्य contradiction. For, all that is meant is the abandonment of fruoujy. The Lord then gives his own decisive opinion on

(N. B. Kindly read 377a —377.1 before the sentence beginning with “For all that is meant, is the abandonment of fruit only ” on page 376 last paragraph, last but one sentence.)

It has no Vishnu in the form of *प्रतिष्ठा* to cause sustenance to it. It has no Vishnu in the form of Iswara to rule over it. So those who do not recognise Vishnu as the creator sustainer and destroyer are said to be Asuras or demons. They do not recognise the long causal chain which ultimately leads to Vishnu (as already told before—From food are born the beings..... all is founded in Vishnu called *यज्ञ*). There like shell-silver it has no firm-footing; but it is going to be sublated. It has no controller. One is not born of the other. It is neither *सत्* nor *असत्*. The world is the product of Avidya or Nescience which is the cause of kama or lust and greed.

These cursed souls taking, recourse to this kind of (perverted) thinking, these devilish men of little knowledge, indulging in cruel atrocities are the enemies of the world, are able to bring about the universal destruction, at the beginning of kali age. Given to insatiable lust, puffed up with hypocrisy, arrogance and conceit, they take to evil scriptures and wrong conclusions and engage themselves in low pleasures. Torn with

endless cares and worries, indulged in carnal pleasures as their goal in life, they think that only present life is true and nothing is true beyond that.

Fully caught in the hundred snares of Greed, subject to lust and wrath, they try to hoard wealth unlawfully for the sake of enjoying prohibited pleasures. Their anxiety may be expressed in the formula "this is gained by me; this I am going to procure to fulfil my desire. Now this much is my wealth. And this much I am going, to gain more."

"This my enemy is beaten; and the other I am going to kill." "I am the master of all, I am given to pleasures. I am really blessed, I am powerful, I am happy."

"I am rich, I am born in a high family, who is equal to me ? I too shall perform a sacrifice, I too shall give alms, and thus I shall make merry" Thus they are deluded. Thus being tossed between thoughts, caught in the net of delusion, fully immersed in the enjoyment of sexual pleasures, they fall into foul hell. Considering themselves great, arrogant in their behaviour on account of their wealth, and honour, they perform sacrifice nominally and not for any higher motive. And hence their end is hell. They are given to pride, force,

arrogance, lust and anger. They hate bitterly the Lord residing in their own bodies and in the bodies of others. They scorn the Lord saying "Let God force me to do when I am not doing and let him stop me from doing it when I am doing it". They are jealous of the Lord; for they attribute to Him motives which are not real. They call Him attributeless though he is full of attributes.

These scorers of God and men are thrown into this life, in the family of demons or devils. In many births they get their bodies of demons, and not coming to the Lord they are falling lower and lower. These people are Tamasa by nature and are destined to eternal hell.

Therefore one must avoid the causes of Hell which work against the highest good of man. These causes are Lust wrath and greed, which must be avoided. Being free from these, man works for the highest good and attains it. This highest good is Moksha. But one thing we must be careful about. We should consult and follow shastra. Forsaking it if we follow our own caprice we gain neither the means of Moksha nor Moksha, nor happiness. Because if we transgress rules of shastra which alone can settle what ought to be done and what ought not to be done, we

cannot get happiness in this world. Therefore, while discriminating good from bad, shastra alone is the authority.

CHAPTER XVII

In the fourteenth chapter it was laid down generally that every thing is the effect of Gunas or three qualities. Here those very qualities by the predominance of each one of them divide faith, food, and activities like penance good and bad, in all details. Formerly it was said that one should act according to the rules of shastra. Now Arjuna asks what the position is of a man who is ignorant of the rule and acts with faith. He wants to know whether his position is sattivika or Rajasa or Tamas.

Faith of man is of three kinds; this faith is the faith of the essential nature of man and not the mental faith (which one has formed through intelligence). That essential faith is of three kinds, knowing them you believe them. Arjuna will hear from the Lord how one under their influence would perform worship.

The characteristic of his faith is the characteristic of his nature. One having sattvika faith is sattvika by nature; one having Rajasa faith is Rajasa by nature and one having Tamasa faith is Tamasa by nature. For faith is the reflection of the essential nature of man. The nature of the soul and the nature of the faith are one and the same.

Now a man of sattvika faith, though not knowing the rules of shashtra inspired by sattvika faith worship gods, like Vasu and others who are sattvika. And Rajasa people having Rajasa faith worship yakshas and Rakshasas, of the name of Indra and others. For the yakshas and Rakshasas also are called Devas; because they are दीन or pitiful and have the same name as Brahma Indra and others. Thus the Rajasas worship the yakshas and Rakshasas of the name of Indra and others. Hence Rajasas are said to worship yakshas and Rakshasas who partake of their shares in the sacrifice. The worshippers of God being devoted to Vishnu get Mukti. For Rajasas the end is not the real swarga but a sankal-pika swarga which represents the real one. And for Tamasa the end is to reach Bhutas the retinue of Shiva. For it is told so in smriti.

There are Tamasa souls eternally condemned to hell. The following are the signs to recognise them in this life: They are men wedded to a life of terrible penance directed by evil shastras. They are possessed by hypocrisy and arrogance, fully under the influence of lust and passion. They being unwise torture the limbs and senses and the deities like Lakshmi and others who preside over them and also the Lord who controls all these. (The spiritual torture is thinking ill of those deities and of the Lord). The Lord asks Arjuna to know this as the surest sign of Asuras. They may be either Daityas, Rakshasas, or Pishachas. They are fit for eternal condemnation to Hell.

According to the three varieties of faith there are three varieties of souls. And according to variety of actions the essential varieties of souls are described. Food also distinguishes them into three kinds.

The three kinds of food are distinguished depending upon their merits. That which lengthens the period of life, nourishes good character, increases strength, maintains immunity from diseases, sustains pleasant feeling for a long time, and makes the pleasure intensely felt, and that which is tasty or full of juice, rich,

substantial and attractive is the food dear to the sattvika people. Now these foods though tasty, if they do not conduce to long life and other things are Rajasa and not Sattvika. The articles of food that are too pungent, sour, salty, too hot, juiceless, too much cooked or burnt, creating annoyance are very dear to men of Rajasa nature. For these cause pain, dejection, and diseases being cooked before three hours, lost in its flavour, in putrid state, or left over, and unholy things are liked by men of Tamasa nature.

Now the men are divided into sattvikas and others, depending upon the performance of yajna or sacrifice. That yajna which is enjoined by Vedic injunctions, which is performed, without any expectation and return, performed only because it must be performed, is sacrifice performed by the men of sattvika nature in their mental attitude. That yajna which is undertaken with a set purpose, in a spirit of vanity, is performed by the men of Rajasa nature. That yajna, which is not laid down by vedic injunctions, not attended with feeding of Brahmins, not accompanied with the recitation of Mantras, not graced with Dakṣiṇa, not performed in a spirit of faith and devotion, is one that is performed by men of Tamasa nature. Now Tapas is divided into sattvika and

others. Before that varieties of Tapas itself are mentioned, Worship of God, welcome with respect of Brahmins, teacher, and learned men, inward and outward purity, celibacy and non-violence constitute bodily penance. Words not calculated to excite others, that are true, pleasant and good; and devoted to the study of Vedas, comprise verbal penance.

Serenity of mind (ever ready to think any subject) gentleness, purity of sentiment, meditateness, concentrating the mind at the feet of the Lord, desirelessness this is mental penance.

That penance is of three kinds which is performed in a spirit of devotion by man, not bent on any return from it, yet with application, is said to be sattvika.

That penance which is performed for the sake of getting respect, praise and worship from others, in a spirit of vanity, is said to be Rajasa with unsteady and perishable effect.

That penance, undertaken through ignorance and abstinency suffering a lot of trouble, intended to give trouble to others, is Tamasa in nature.

Charity for the sake of charity, when given in auspicious time and in holy place to a person without expectation of any return is a sattvika charity.

But that charity which is given with an expectation of some return from him, with a desire to win some religious merit, and which is money earned by foul means, is a Rajasa charity. That charity which is given at improper time in an unholy place to a person unfit for charity, attended with scorn and without salutations and worship, is Tamasa.

So long yajna, Dana Tapas to be sativika are said to be characterised by disinterestedness with no desire for fruit. These are the peculiar qualities of these religious rites. The Lord tells Arthavada evidence which indirectly proves the validity of this statement narrating a story bearing on this subject. The name of Brahma is three fold viz om, tat sat. Om is the name of Hari because either the world is fully placed in Brahma or Brahma has spread out fully in the world. ओम् is derived from the root अच् meaning to protect, to shine to go. There is suffix of मन् to it by the sutra टिलोपश्च. Now the टि or मन् is dropped and the remaining is turned to ऊ and then to ओ its guna. Then ओम् is the form. Brahma is known to be सत् because it is full of qualities or because Brnhma is something invisible or known only by the Vedas. It is known to be सत् because it is full of good qualities and free

from blemishes. Formerly Brahmanas, vedas and yajnas, are created by Brahma.

Therefore अतः the Brahma is pronounced first bringing in to mind the full meaning of Brahma; then the yajnas should be performed according to Vedic injunctions with Brahmins. These are called Sattvika yajanas.

Without desiring to obtain that invisible fruit in the form of heaven and others, and desiring that Brahman who is invisible should be his resort, the activities like yajana, austerities and charities are undertaken by those who desire Moksha. Thus by telling that yajnas should be performed for the sake of Brahma and not for the sake of others, it is said that sattvika yajana is for the sake of Brahman and not for others. As the sacrifices are done for the sake of Brahma mentioned here by 'Tat', Tat is the name of Brahman.

Knowing Brahma to be sat meaning full of good qualities, if they perform yajna and others then they are sattvika. For this is another reason to make that act sattvika. Now the Lord explains the meaning of sat. Faith, that the Lord bestows blessings on us if we perform yajna and other holy rites is called sat. Performing such acts to please the Lord is sat and is the other reason to call them sattvika.

So long the Lord expatiated upon the qualities that would make the acts of yajna and others holy and sattvika. He now tells us what would render those acts unholy. Whatever is performed without faith in the Lord, though it be according to shastra is called asat or unholy. Let that be yajna or charity or austerity or any other act. It does not yield worldly happiness or heavenly bliss. So whatever is performed with faith and devotion tend to the happiness here and beatitude here after. Hence the Lord began first to divide shraddha into three kinds. Really speaking without faith any act is not according to shastra even.

CHAPTER XVIII

In the previous chapters whatever has been said in a desultory manner, as means to get knowledge or God-vision which alone reaches us to our goal, is now systematically summarised for the benefit of the dull and slow to understand in this chapter.

In the fifth chapter sanyasa or renunciation is counted and is means to the final end of man,

In the twelfth Tyaga or abandonment is said to be the means to the same end. Arjuna finds that apparently both mean the same thing. He wants to know them distinctly. The Lord replies that still there is difference between the two when you desire to distinguish one from the other motivated like Jyotistoma and others which should not be abandoned bodily but which should have its adjective selfishly motivated abandoned. They should be performed abandoning the desire of Swarga. But there are others which are constantly 'selfishly motivated' These must be bodily abandoned. These yagas are like kariri and others which are always performed with the selfish motive. Hence they must not be performed at all. This abandonment is called sanyasa by the wise. The learned say that abandoing of fruit, to the satisfaction of the Lord, is called real abandonment.

In order to confirm this definition of sanysa the Lord refers to app arant differnces of opinion among the learned; some learned people say that the selfishly motivated actions, because they prove to be binding in the end are to be wholly adandoned. Others say that yajana, charity, and austerity should not be adandoned. This is only an apparent contradiction.

the subject. He tells Arjuna that regarding the disputed subject of abandonment or Tyaga he should hear Lord's opinion and should believe in it. Abandonment is the abandonment of fruit; abandonment of attachment, and abandonment of vanity of one's own doership, reviving his faith that the Lord is the all doer. Thus abandonment is of three types, say some. While others contend that it is of three types according to the three divisions of Sattivika Rajasa and Tamas which will be described soon.

The Lord asserts with positive certainty that yajna, charity and austerity should not be abandoned but must be performed. For, to the wise they are the means of purification and not cause of bondage. Or to the persons gifted with god-vision these will add to the joy of soul-blooming. Hence all must do their duties assigned to them by the system of four castes and four stages of life. Even to the ascetics yajna consisting of activities for knowledge, and Dana consisting of imparting knowledge and assuring of protection or safety and austerity in the form of continence or celibacy, - all these three are assigned as inviolable duties. Even in case of women and Shudras the yajna in the form of the study of the names of Vishnu and austerity in

the form of truthfulness and fasting are assigned as duties.

If it is objected that yajna and tapas have been counted among things to be abandoned by the ancient wise as they throw us into bondage, it is replied that the literal meaning is not to be followed. A consistent import depending upon what has preceded and what follows should be found out by the rules of interpretation. Thus interpreted the words of the wise imply that mere attachment should be given up and not the yajna and Tapas. It would be as foolish as to throw away bath water along with baby.

So the Lord in unambiguous words tells us that it is his firm conviction that these duties, without attachment and fruit should be done even by the wise. The attachment is in the form of 'Everything is mine and for my sake'. The fruit is 'desire to get swarga by doing every act of righteousness',

The Lord gives reasons for what he has stated. It is not wise on our part to abandon our duties that are assigned to us. Raghavendra quotes a line from Padmapurana to prove the correctness of his interpretation. The line goes a step ahead and inflicts damnation upon those who give up allotted work. To insist that real

abandonment is the renouncing of yajna and Tapas is mere delusion of little minds and hence it is said to be 'Tamasa' 'an act of deluded confusion'.

Now if one tries to shirk off work with fear that causes annoyance and tires out our limbs one will never gain the fruit of abandonment (which is the grace of the Lord) and this abandonment is Rajasa (wilful breach of rules of Dharma)

When one does his allotted work according to the system of Varna and Asrama with a sense of duty (for fear that it amounts to breach if done otherwise) abandoning his attachment and fruit, that abandonment (accompanied with the performance of duties) is said to be sattvika. (pure and selfless).

The Lord now mentions some additional qualities of one who renounces. This man does not disdain unpleasant duties (these are not duties calculated to yield temporary pleasure but duties that cause annoyance and misery) nor does he indulge in pleasant action (which is the fruit of his former good deeds). This man (tyagee) fully under the influence of sattvaguna (spiritual purity) wise (because enlightened with spiritual knowledge) and free from doubts (in distinguishing the

independendent from the dependent, or in respect of duties that would please the Lord) is a real renouncer.

It was declared by the Lord that it was his confirmed opinion that Tyaga meant only the abandonnent and fruit. Now he wants to refute the very basis of those who are for the abandonment of all duties allotted. For abandonment of all activities or only the enjoined activities cannot be the meaning of Tyaga. Thus the Lord says — It is not possible to renounce work or activity completely. For no one can stand activity-less even for a moment. Nor is it possible to abandon all enjoined duties. For it is declared that one goes to Hell by abandoning allotted duties, which amounts to an objectionable conduct. Then he who abandons attachment and fruit is called Tyagi and those who propogate abandonment of activity imply restricted abandon-ment of attachment and fruit only.

The Lord now condemns those who do not renounce and praises those who renounce. Those who do not renounce (fruit and attachment) get three kinds of fruit 1) undersirabble fruit like Hell and others, 2) desirable fruit like heaven and others which one gets, doing them witht a desire to get fruit 3) and mixed fruit like the one a man

is destined to get (which is the combination of desirable and undesirable fruits). These are the three fruits. Those who do not abandon the attachment get these three kinds of fruit after their death. The ascetics who abandon the fruit of optionally desire-fulfilling duties; and who abandon the duties themselves; that are always desire fulfilling, do not get fruit accrued to them in this world or in the next, after death. This statment should be construed with 'the fruit of action which is desired; and which is not desired,

Here in the place of त्यागिन्, the word सन्यासिन् is used. Some think that both the words mean the same thing. But Shri Raghavendra on the strength of Madhwa's Bhashya on the Geeta, tells us that the abandoner (त्यागिन्) does religious duties that are ever desire-fulfilling like कारीर्य्यः for the sake of others while the renouncer (सन्यासिन्) has not got to do even that. This is the difference between the two. For both of them mean that they have abandoned attachment and fruit equally. The word च or 'but' in the verse suggests that the abandoner gets a special excess of joy in Mukti which he gets from godvision, through knowledge and devotion.

So far it is said that an abandoner abandons the fruit of optionally desire-fulfilling activities

and the activities themselves which are invariably desire fulfilling. And in the case of renouncers or sanyasins even for the sake of others do not perform yagas like kariri which are in variably desire-fulfilling. But this is not the only characteristic of a sanyasi. It also means one who renounces pride of doership or agency. So the Lord asserts the prerequisites of an action. Arjuna is strongly advised to listen to those five factors which are mentioned in the system of sankhya propounded by Kapila (who is Vishnu incarnate; and not the sage Kapila who propogated the atheistic sankhya system) These are mentioned there as causes for the accomplishment of any deed. This is told here for the sake of inspiring confidence in the hearers.

They are the field, the doer, various means, the several and various activities, and the fifth and the last, the unseen. The field is either the body or the ground. Doer is Vishnu, the means are the senses and implements used in yajana. The various activities are operations with hands, mental activity like meditation or the internal action which is the cause for the outward action like pradhan homa. The unseen is the fate or destiny, the fifth cause. Or by 'doers' the Lord means soul who has dependent agency and by

'fate' he means 'Vishnu'. Though Karma or action is the result of the operations of all six cases (like nominative and others) implying agent and others. Here accusative and ablative and others are not mentioned because they are not universally found to operate (N. B. The nominative case shows the agent of the action, accusative: the object of the action, instrumental the means of action and so on and so forth.)

Then why all these cases are not mentioned or why the instrumental functioning is not stated or still whose instruments are those, are some of the doubts which are not made clear. In whatever action undertaken, by man (whether it might be right or wrong) with body, speech or mind, these are the five factors thereof. Here mind body and speech are the instruments of action. Thereby it is suggested that the accusative showing object and ablative showing separation are not universally found to operate in all actions and hence they are not mentioned.

So thus being the case, in every action God and others constitute the cause which is five in number as shown above; Hence soul cannot claim independence of initiation and without being actuated by others it cannot claim any movement as its own. Still he who considers

himself as an independent doer, is not a cultured man through hearing and others. This wicked man unlightened in his intellect, is not able to understand the reality of life.

Thus blaming him who arrogates falsely doership to himself the Lord praises him who does not claim any independent initiation in any undertaking.

He who does not attribute to himself independent doership, whose motive is not tainted with attachment and fruit, being immune from egotism, does not get any sin even when he kills the whole world. For he never thinks that it is he who kills them independently. Nor will he be affected with the effect of that murderous deed.

This advice does not refer to ordinary people. The Lord speaks here about the god Shiva who destroys the world and Yama who causes the death of all living beings. Though they are godvisioned and hence convinced of supreme god's omniscience and undisputed independence, yet are assigned the duty of destruction and death. But even Indra who is godvisioned and who killed Vritra, was found guilty and was punished with a bit of bondage as it was done under the influence of egotism. Thus Lord condemns one who is egotistic and praises one who is free from egotism.

and implies that freedom from egotism also is the meaning of sanyasa.

Those who are obsessed with the idea of complete Ahimsa take objection to this statment of the Lord, and they interpret it thus :- " He who has made ashes of 'self' whose motive is untainted may slay the whole world, if he will ". But he who has annihilated 'self, has annihilated his 'flesh' too; and he whose motive is untainted sees the past present and future. Such a being can be one and one only - God. He acts and yet is no doer, slays and yet is no slayer. For normal man royal road is Ahimsa."

A doubt arises. If the soul has no independent agency then the injunctions in Veda that one must perform yaga are vain; because there is none on whom these injunctions are served. God, insentient objects, and released souls are not compelled by such injuctions. Only the souls in earthly tour are subjected to these injections. Being bereft of doership they cannot be compelled to do any act.

This doubt is cleared by the Lord thus. The word *fafa* or injunction means command or impelling to do something. Now the injunction to do some work is to impel or actuate one to do yaga or other work. This is of three kinds.

Knowledge, object of knowledge, and knower, comprise the injunction. Knowledge is the knowledge of the injunction or Vidhi. Jneya or object of knowledge is impelling or actuation in the form of activity and effort, and substratum (of activity and highest values in life (to be obtained by activity). The knower is the group of souls that is in the vicinity of God who is all knowing and impeller to action. When these three factors combine there is impelling to action, On account of the three kinds of causes, there will be three kinds of results and factors namely impelling to action.

When one reads, in Shruti and Smriti, the injunction that one must perform yaga, one comes to know the impelling to one's actions. Then this cognition of injunction leads to one's entertaining of desire and making effort to achieve it. After this, God that is near the soul impels it for its highest good, to activity. Thus one should know that the cognition of an injunction and impelling to action are causally related to each other.

Now it need not be objected that the soul having no independent initiation and being dependent in his doership, cannot be the subject of injunction so that he might be impelled to

activity through the knowledge of the injunction in Shruti or Smriti. For, one with independent doership becoming subject of injunction cannot be illustrated with any example. Therefore by positive and negative concomitance it is found that only the soul of dependent doership alone can be the subject of injunction. If this injunction warranted by strong and inviolable evidence should be futile, the soul alone can be its subject as God, insentient thing, and released souls cannot be the subject of that injunction. Or this something can be proved by the principle of elimination. If injunction is to come into force it must have some subject for its operation. One of these four can be the subject and the possibility of the three being eliminated by the law of the elimination, the fourth viz the soul alone is the subject of injunction. And this soul which is different from God, insentient thing, and released souls which are not subjects to the injunction, is known to us to have the cognition of the Vedic injunction referring to itself and then to entertain desire of the means to attain its end, and to make efforts for those means. The cognition the desire and the effort depend for their accomplishment on the sweet will of God Hari. Still even dependent agency is enough to make the soul eligible for

being the subject of injunction and for enjoying the fruit of its efforts.

Therefore it is stated in Gita Bhsbya —
 “ Though the soul has no independent agency, still he gets the summum bonum of life through his activities, prompted by his desire, on the strength of the causes mentioned before, through the grace of God Hari. And hence there is no futility of an injunction meant to impel activity.

Or the whole of the verse may be reconstrued thus— Formerly in the statement ‘ Fate is the fifth’, Fate means God who prompts us to action. Here his method of impelling is dilated upon. His impelling the souls to activity is of three kinds:- 1) knowledge 2) object of knowing 3) and the knower. These are the three forms of Lord Hari who moves us to activity. These are at one and the same time attributes and attributed Lord. There is nothing inconsistent in saying that the attributes are the essence of the substance Brahma. And at the same time they are logically and linguistically taken out as distinct from Brahma for practical purposes. An attribute is one and different without any inconsistency on account of a Vishesha a self - differentiating capacity. We find such linguistic use ‘ it is his impelling ’. So Prerana is both the essence of

God Hari and is different from Him. The five causes are enumerated briefly. - The means are the senses and instruments or implements as used in sacrifice. The substratum is the body and Fate. Activity is the action of hands and feet and the doer is both soul and God. Thus activity and implements are divided into three groups briefly.

Knowledge and action of the pure type(सात्त्विक) tend towards Mukti. In order to do such actions the Lord enumerates the three kinds of knowledge and action.

That knowledge which cognises one, standing undivided though residing in distinctly different things, with all the auspicious attributes unsullied by defects, suffering no annihilation though its substratum is perished, is sattvika (or pure or unalloyed).

That knowledge which cognises all things (other than Vishnu) that is, all souls and insentient things, as one, quite different from the other and yet knows Vishnu not distinctly but doubtfully, is Rajasa (or impure or alloyed). The word 'तु' or ' but ' has this implication. This knowledge is valid in respect of all other things than Vishnu the highest reality; and hence it is mixed knowledge.

Raghavendra first explains the meanings of two words. The word *कर्म* means 'becoming' and hence it means 'soul' because it is first 'bound' and then it 'becomes' released. The word '*कृत्स्न*' means 'Brahma' or 'the world'. That knowledge which cognises one 'becoming' or soul as Brahma is Tamasa. For this knowledge apprehends soul as one with Brahman. In the same way that knowledge which grasps soul to be the world itself is Tamasa. The third meaning is that, that knowledge which cognises the world to be an illusion of one soul, is Tamasa. Besides that knowledge which is not rational which has an unreal thing for its object, (it means that knowledge which comprehends any thing in a self contradictory way as being existent and non existing at one and the same time) is called Tamasa, because it is mostly delusion mixed with a bit of valid knowledge. Here instead of saying that Jeeva is like Brahma, the word *कृत्स्न* is used to include world also. Besides it shows reason why this type of knowledge is Tamasa. For Brahma is 'being' (and not 'becoming') and is full of auspicious attributes (*kritsna*- whole) cannot be identified with soul that is 'becoming' and hence dependent. Recognition of such identification is nothing but delusion and hence it

is Tamasa. Jeeva is said to be 'becoming' and in addition to that he is said to be 'one' in order to include in this group the system of Adwaita which propogates the theory of one soul.

Here it is stated that one soul is identified with Brahma full of attributes and with the whole of the world to show the logical unsoundness of this identification. Then to say that this statement is 'not rational' 'invalid' 'only seemingly sound' is nothing but repetition. But still in order to prove that apprehensions of identity of soul with Brahman, of identity of soul with the world, and of one soul as the product of cosmic nescience, are the three types of Tamasa knowledge because that knowledge is erroneous in nature, the repetition is made. Tautology with a purpose is not a defect of composition. Or it may be construed as showing six types of erroneous knowledge:-

- 1) apprehension of Jeeva as one with the whole of the world;
- 2) apprehension of Jeeva as one with Brahma;
- 3) apprehension that one soul is the cause of erroneous illusion of the world.
- 4) apprehension not based on sound logical reason.
- 5) apprehension of a thing in an erroneous way.
- 6) apprehension which is seemingly valid, are really the six types of Tamasa jnana.

In this construction all the words being in the same case,

are to be construed as substantive and adjectives. Then there is no question of tautology.

In this context if some other modern commentary in English is quoted the readers will realise how wild it is in imagination and illogical in inference and sweeping in generalisation:-

"The three slokas (20-22) deal with the three kinds of knowledge or apprehension that respectively harmonize, differentiate or exclude or confuse. Thus in philosophy sattvika knowledge perceives the unity of self in diverse existences, the rajasa, emphasises the difference in them and the Tamasa refuses to see anything beyond the material existence of objects. The idea may be extended to all subjects. In religion, for instance a man of sattvika vision will see one God and one spiritual Truth in all religions and will have thus the same regard for all; the man of rajasa vision will emphasise differences and claim superiority for his own form of religion; and the Tamasa vision will claim an exclusive revelation for his religion, regard all others as false, declare those not belonging to his fold as doomed to damnation, and will even wage a war to bring them to his fold. In brief sattwa will always find out points of contact, or unity in seemingly

different things, rajasa will emphasize differences, tamasa will cloud and warp the vision."

If to know things without distinction between them is sattwika, then knowledge lacking in distinction, and detail, that which is condemned as of no use is sattvika and then knowledge of things with all their differences and distinctions which is highly recommended, is branded as Rajasa. Knowledge of a piece of stone as merely stone is of no use in science. But this knowledge is useful when stone is known with all geological details distinguishing it from other pieces of stones. This is a better kind of knowledge than the first one. To condemn it as Rajasa is suicidal in Epistemology.

Now the Lord divides Karma into three kinds on account of the contact of the three qualities. The Lord has already laid down that one should do his duty or the work assigned to him in dedicative spirit being actuated by devotion through knowledge of his supremacy. Therefore, that is sattvika Karma or action which is allotted to him looking to his varna and Asrama, which is done in a dedicative spirit animated by devotion coming through knowledge of his supremacy. Such a prescribed duty is called fixed work, because such a work leads to Mukti. Besides that work, which

when accomplished yields fruit and not accomplished, amounts to offence, is called prescribed work. Now such a work done free from attachment or egoistic feeling without any intention of fame or name or without shunning or hating infamy, and entertaining no desire of fruit is the best type of work, and is called **sattvika**.

That work which is prompted by the desire for fruit, and by arrogating doership to one self, though involving much labour and exhaustion is **Rajasa**,

That action which is under-taken regardless of trouble, it invites, hurt, it causes and loss, it brings, and heedless of one's capacity, is called **Tamasa**.

Here now the three kinds of doership already promised to be explained are mentioned. The doer who has shed all attachment, who never arrogates doership to himself fully realising that everything belongs to God Hari who is unaffected both by success or failure exhibiting endurance of unavoidable grief and zeal of activity, is called **sattvika**.

That doer who is after fame and is prompted by the desire of fruit, who is never willing to spend money demanded by the undertaking, who

is violent in nature, unclean in habits and is easily moved to grief or joy is Rajasa.

That doer who has not surrendered to God Hari, who has not distinguished himself by devotion to God, who is not modest through self conceit and pride, who is cherishing secret hatred and is indulging in mean deeds, of procrastination, and indolence, is Tamasa.

Now the Lord narrates the three varieties of Budhi and Dhriti, based on the three gunas.

That power of understanding by which man is able to distinguish between action and in-action what ought to be done and what ought not to be done, fear and fearlessness, and bondage and release, is Sattvika.

That power of understanding by which man knows erroneously Dharma and adharma (does not know correctly, knows correctly sometimes and at other times erroneously,) what ought to be done and what ought not to be done, is Rajasa. (This understading is not reliable in its strength of distinction)

That power of understanding being, clouded, invariably mistakes the right for the wrong and every thing for its reverse, is Tamasa.

That Dhriti, will, which controls the activities of mind, Prana or vital energy and the senses,

by the discipline of devotion is called Sattvika.

That Dhriti which is attached to righteousness pleasures of senses and money, prompted by desire, fruit and inspired by egotism, is Rajasa.

That will (Dhriti) by which an evil-minded man does not abandon sleep, fear grief despair and self-conceit is Tamasa.

Now the Lord divides pleasure into three kinds depending upon the three qualities. Man seeks this pleasure again and again and by its help reaches the end of pain.

That pleasure which is, in the first stage, bitter as poison but in the last stage is sweet as nectar, coming as bliss from Vishnu and born of the serenity of mind, is called sattvika.

That pleasure which arises from the contact of senses with the objects is as nectar in the beginning and as poison in the end is Rajasa.

That pleasure which infatuates man both in the beginning and at the end and which is born of sleep, sloth and evil inclination is Tamasa.

There is no one among the souls that are free from the influence of these three qualities born of prakriti, either on earth or in heaven among the gods. But we must note this distinction. The souls are of three kinds called Sattvika, Rajasa and Tamasa. The Sattvikas

again are of three kinds. The classes known as Pitris and Gandharvas and others are called Sattvika Tamasa. The class of Munis are Sattvika Rajasa. The Devas or Gods are Sattvika. Among these Sattvika Sattvikas also, Brahaspati and others are Sattvika Sattvika Tamasa. Indra is Sattvika Sattvika Rajasa. Brahma and Rudra and others are Sattvika Sattvika Sattvika. Among them again Rudra is Sattvika Sattvika Sattvika Tamasa. Brahmanee and Bharati are such Rajasa. Brahma and Vayu are such Sattvika. The best among men are Rajasa. Again they are of three kinds. Among them again Bhagavatas from the classes of Brahmins to pulakas are Rajasa sattvikas. Among the Rajasa sattvikas the Vipras are Rajasa Sattvika Sattvikas. As the Kshatriyas are made with a little Rajasa quality they are called Rajasa Rajasa Sattvik. As the vaishyas are made with Sattva and Rajas in equal quantity they are called Rajasa Rajasa Sattvika. As the Shudras are made with a little of Sattva and more of Rajasa mixed with Tamasa they are called Tamasa Rajasa, Sattvika.

Among the Brahmins who are Rajasa Sattvika Sattvika, those who are made of pure sattva are called Paramahansas holding one stick, and bereft of the tuft of hair on the head and a holy thread

on the shoulder. Those who are made of Sattva tinged with Rajasa are called Hansas, and bear the holy thread hold a stick but remove the tuft of hair on the head. Those who possess more of Rajasa mixed with Sattva, hold three sticks bearing tuft of hair and holy thread. They wander remaining in a village only for a night and are called Bahudakas. These are some made of more Rajasa mixed with Sattva. They hold three sticks bearing tuft of hair and the holy thread being dependent on their sons for sustenance throughout life; and are called Kuteechakas.

The Tamasa souls are of three kinds. Among them the worst of men are Sattvika Tamasa. The servants of Daityas are Rajasa Tamasa. The great Daityas are Tamasa Tamasa.

The duties of Brahmins Kshatriyas and Vaisyas, and Sudras are distributed according to the innate qualities of Brahmins and others. Here the Lord tells us that Brahmins and others being eligible (for Vedic studies) have different duties to perform depending upon their qualities of Sattva and others. In this verse the Sudras are differently mentioned just to show that Sudras have no twice bornship as the men of three classes have got.

Faith in God, self-restraint, asceticity,

purity, forgiveness, honesty, knowledge, and applied knowledge, belief in religion and credulity are the natural dispositions.

Bravery, spiritedness, constancy, resourcefulness, not running from battle, charity, capacity to rule are the natural tendencies of the Kshatriyas. Bravery is fearlessness, spiritedness is some physical influence, constancy is courage, resourcefulness is skill, charity is the giving away of the things like cows, land, corn and gold to a deserving man. Ruling is the duty of a King as punishing. "Robbing, by force, a man, of wealth, Corporal punishment, suppressing the undeserving characters and distruction of wealth- These are royal duties. These should not be done by non Ksatriyas. Some of the qualities of the Brahmins like self-control and devotion to God in less intensity should be considered as belonging to Kshatriyas. These in greater intensity belong to the Brahmins. But some of Kshatriyas who are sovereigns or Emperors have those qualities in greater intensity than those of Brahmins are not meant here. Even the qualities of Kshatriyas that are in Brahmins are to be found in lower degree than in the Kshatriyas.

The duties of the Vaisyas are agriculture, protection of cows and trade and commerce. Here

also selfcontrol and devotion to God are to be found in less intensity. The natural duties of the Shudras are services of all the upper three castes. Here also they have self-control and other qualities found in Shudras, but which are of lesser intensity than those in Vaisyas.

Thus men doing their own respective duties worship God Hari and through knowledge attain Mukti. The Lord asks Arjuna to listen to him when he describes how they attain Mukti, by doing their duties.

Men like Brahmins and others attain Mokha by worshipping Lord Hari doing their duties assigned to them by their Varna and Ashrama in a spirit of devotion and self-restraint. Thus Hari pervades the whole of the world made up of sentient and insentient things; and prompts the living beings to their respective activities.

One is able to realise one's spiritual object better by doing his own duty assiduously, though lacking in some points than by following the duty of others fulfilled enthusiastically. For doing one's own duty which is agreeable to his genius man does not incur any sin (on account of its lacking in certain qualities). The total meaning is that one should not abandon his assigned duty because it lacks in some attraction. Defect or

imperfection is to be found common in all sorts of duties. So one should not abandon his duty to which he is born, imperfect though it be.

what is required in the performance of one's duty is the weaning of oneself from attachment of all kinds. For such a man is a master of himself dead to the desire of worldly pleasures and insignificant pleasure of the other world; and he becomes perfect master of the means to the end of Moksha or attains the means of all, his collected Karma and potential Karma being removed. (But still he has the Karma which is being enjoyed and which must be enjoyed to finish.) He attains the great end by renouncing all desire yielding actions and dedicating all actions in favour of Lord Hari

In the course of description of the means to the end of Moksha, the Lord now describes the end itself. He asks Arjuna to know the final end which is the consummation of knowledge or god-vision. The Lord now describes in brief how he attains the chit - prakriti or Lower Brahma.

Ready with detached mind, controlling the self with firm will, avoiding all objects of senses or pleasures, putting aside all addictions and aversions, living in solitude, frugal in meals, subjecting his speech mind and body to severe

discipline, taking to meditation, well founded on detachment, being free from egotism, pride in one's own strenght, arrogance, lust, wrath and possession, having shed all sense of 'mine' in undertakings, never annoyed and irritated even at real causes, the aspirant becomes fit to be absorbed in Brahma.

Having fixed his mind in Brahman and attained Lakshmi, never attracted by objects of pleasures the aspirant never grieves nor desires, and attains great devotion to the Lord, holding all beings alike.

He realises according to his capacity how the Lord is infinite in space eternal in time and innumerable in qualities and also His name and form through unflinching devotion. Thus knowing the real nature of Hari enters into the Lord.

Relating some more internal means the Lord now winds up with the summation of the Shastras. Surrendring all activities to the Lord he realises through the grace of the Lord the real essence of the Lord which is eternal and unchanging. The word अथ or 'even' shows that even a single activity should not be done without dedicating it to Him.

If the path to Mukti lies through performance of one's duty surrendering it to

the Lord, even Traividya also would be entitled to mukti. For they also follow this very course of performance of duty by surrendering it to the Lord, with a firm conviction that the Lord is the final resort, and with mind fully absorbed in the Lord.

He also has mind absorbed fully in the Lord will be able to surmount all difficulties through the grace of the Lord. So long it has been propogated that one should do one's duty like the war that is enjoined on one, in the spirit of worship of the Lord, just to please Him. Now if his advice is not followed the Lord tells what evil awaits him. The Lord now tells Arjuna that if he being possessed of egotistic spirit does not listen to the words of the Lord he will be put to serious loss.

If obsessed by the sense of 'I' Arjuna does not listen to the Lord and does not fight, fruitless is his effort, The Supreme will of the Lord Hari compels him to do so, In change of an individual's inclination or will, the supreme will of God plays an important role. The Lord now explains, what he has said in the light of his truth. Man is bound by his own habit formed by the repetition of the work. When Arjuna does not desire to fight through the wrong idea that they are his own

relatives, he will be compelled to do it against his will by the force of his habit, or by the stronger will of the almighty Lord.

God is the chief prompter of men to action. Hence in order that one should not doubt His role in prompting us to action, the Lord expatiates upon his nature. God residing in the heart of animals impels His creatures that have assumed their bodies, through His mysterious power, as if they are fixed the to machine.

Thus God being independent and beings being dependent Arjuna is admonished to surrender to His will whole heartedly. Here instead of asking Arjuna to surrender himself to Him he has asked him to surrender to God, just to prove that the Lord Himself is God. For it is said in Smriti that is true which one refers to himself as a third person. Through his grace then Arjuna is sure to get firm devotion to God and an eternal place in Vaikuntha, which is eternal because it is made up of the stuff of Lakshmi or sentient Prakriti.

So far the Lord has preached Arjuna the subtlest and the most secret truth. He finds Arjuna speechless and hence He states the fact that he has divulged the greatest secret to him; and asks him to do what he likes after deliberate consideration.

Now having concluded the gist of His philosophy and desirous of concluding important means to the end the Lord enjoins Arjuna to listen to most secret words. He is imparting the subtlest instruction because he is His friend. Then He is going to tell Arjuna what is good to him.

The Lord solemnly asks Arjuna, because he is dear to him, to fix his mind on Him, to be His devotee, to worship Him with sacrifice, and to make his obeisance that he would come to Him. Upon His honour He promised this to him, for he was dear to the Lord.

The Lord now explains how Arjuna should be Lord minded. Setting aside other forms of worship Arjuna should fix his mind should be His devotee and should worship Him. Now He summarised what he had said. Arjuna should take resort to him alone, as all the four would melt down to complete surrender. For it is said— "Mind surrenders to Him knowing Him to be the supreme. Loving Him most intensely of all, and surrendering all to Him. This consistent worship of three kinds, being devoutly attached to Him. Confident that he would surely protect us; recollecting that we are His. We surrender to Him and would get Moksha surely "

Or abandoning all duties means renouncing fruits of all duties. (Otherwise injunction of fighting will be out of place. Or abandoning all duties means abandoning duties not dedicated to Vishnu. One may be surprised to hear the assurance of reaching Him even though he is obstructed with hindrances of deeds in many births. So the Lord assures Arjuna that He redeems him of all his sins, and that he should not be anxious about it.

By condemning ineligible persons for the study of Geeta the Lord explains by the principle of contrast eligibility for the study. The Lord prohibits Arjuna from teaching it to one averse to austerity and to one who hates service. This suggests that teaching one who hates service is more sinful than teaching one who is penanceless. Here the word 'अ' is used not in the sense of copulation but in the sense of superiority. Still greater is the sin if Geeta is taught to one who has no devotion for the Lord. This by contrast suggests that eligibility consists of austerity, service, devotion and love of God.

Elucidation of Geeta is praised as it redounds to the credit of one who elucidates. For he who gives a discourse on Geeta to great devotees,

evinces greater devotion to Hari and reaches the feet of the Lord without fail.

Among men no one is, nor was, nor will be, more dear to the Lord than the one who discourses on Geeta; " Among men " shows that " Among Gods " there are some who are most dear to Him.

Even the study of Geeta bears rich fruit. For the low thinks he who studies the dialogue between them which conduces to religious merit worships Him with a sacrifice of knowledge.

Even the hearer who hears Geta with devotion and without envy, will be released and gets place among the meritorious. This shows that the hearer gets more happiness than one who studies, in Mukti. And one who elucidates gets most happiness of all. More than all these gods get happiness.

The Lord now hopes that his preaching would not prove to be a cry in the wilderness. So the Lord asks Arjuna if he has heard what he has preached with rapt attention. He hopes the delusion through ignorance is dispelled.

Arjuna in all humility replied that his delusion is destroyed, his understanding has come back through the grace of the Lord. He stands with his doubts dispelled. He promises to do his bidding. Now Sanjaya winds up the Divine dialogue.

He heard this marvellous and thrilling dialogue between Vasudeva and the great souled Arjuna. He heard his private conversation, this supreme yoga through the grace of vyasa. (He had endowed Sanjaya with a divine eye to see and hear all private and hidden things on the battlefield), as propounded by the maser of yoga. Sanjaya is filled with rapture to recall the marvellous and purifying discoursa between the Lord and Arjuna.

As he often recollects the marvellous vision of his manifold form, his joy knows no bounds.

Dhatarashtra now knows that Arjuna has determined to fight and he is anxious to know the result of the fight. So Sanjaya removes that doubt. For where msater of yoga is the supreme controller on the battlefield and where Arjuna stands with his bow, there is the goddess of Royalty, Happiness, Wealth and Justies This is Sanjaya's opinion.

A great Salutation to Vishnu who is full of all good qualities and free from ail blemishes, who is the Lord of Lakhmi and who showers blessings on the devotees.



Tatparyā Mīmāṃsā

BHAVA SANGRAHA

This is the second work of shri Raghavendra which we are including in this volume. This is an epitomisation of shri Madhva's Mahabharata Tatparya Nirnaya. Raghavendra evinces great skill of comprehension, summarisation, and versification.

Mahabharat Tytparya is a unique work of shri Madhva guiding us, through a critical Method, to the meaning of Mahabharat. Dr. Sukhtankar in his Meaning of Mahabharta gives compliment to this work of shri Madhva paying him an unstinted meed for his ultra - critical intelligent method of finding out the meaning of Mahabharata. This proves to be a helpful guide to the study of other puranas even. Madhva has breathed into this versified summary, spiritual energy, so that by constant recitation it yields specific religious merit.

Hence many have taken to daily recitation of Tatparya Nirnaya. Long ago the son of Venkannabhat (the future Raghavendra swami) had taken kindly to the daily recitation of

Tatparya Nirnaya. But on a Sadhani Dwadashi day when the fast of yekadashi must be broken very early in the morning, say before seven O'clock, the son, Lakshminarayanacharya could not finish his daily recitation before the scheduled time for breaking the fast. So he was now on the horns of dilemma. He put his problem before shri Raghavendra who new the tradition and abridged Tatparya Nirnaya into 32 verses so that his son might finish before the sadhani timi.

Bravity is not the only thing that has been achieved in this abridgement. One-verse-summary of the whole chapter of about hundred to two hundred verses is not a joke. That one verse of Raghavendra is all inclusive of the main incidents of the chapter in a flowing stile. Janardanabhat who has written a gloss on Tatparya Nirnaya has supplied his gloss a 'Contents' in which he summarises each chapter. It is surpriging to find that he very wisely gives only the prose order of shri Raghavendra's versified summery. This shows the skill in the art of summerisation of Raghavendra. The verses are characterised by simlicity and spontaneity of expression and force of stile.

Editor



Shriman Mahabharata Tatparya Nirnaya

BHAVA SANGRAHA

1. May the Lord of Rama (Lakshmi) protect us the Lord who was formerly (before creation) holding the whole of the universe in his belly, who was the store house of auspicious attributes like divine pleasure, who sported with pleasure taking innumerable forms like Vasudeva and others, with gods Brahma and others eternally graded in spiritual merits, who is accessible to knowledge only through the Vedas, who though immune from the touch of any blemish, goes in the guise of human form and behaviour to the delusion of the evil minded Asura, who showers the choice gift of mukti on the devoted and who is the cause of misery to those who hate.

2. I praise the Lord Vyasa- the Lord Vyasa, who, when the holy books were lost to the world, appointed Madhva to declare loudly the extracted meaning of the unambiguous sentences of Mahabharata which treat Vedic truths like the supremacy of Vishnu, gradation of the rank of gods, superiority of Vayu among the souls and others,

3. May the Lord of Shree or Lakshmi protect us - that Shripati who first (in the first creation) manifests his own four forms like Vasudev and others; and then creates gods and others in proper order; and then creates Brahma and other gods and the Brahmand: who destroys it at the time of dissolution and at the time of creation creates as before; who manifests himself in the form of fish and others and who incarnates as Rama with his brothers as the son of Dasharatha.

4. May Lord ShriRamachandra protect me - the Lord who showed development in him to delude common people, who delighted the pious people with his sweet personality, who protected the sacrifice having killed the she - demon and thus proved himself to be the well-wisher of the Rishies; who joined Ahalya to her husband and having broken the bow of Hara married Sita; and who entered the city, conquering Parashurama on the way.

5. May Rama protect (us) - that Rama who went to the forest to obey the orders of his mother Kaikeyee and killed Kakasura, and wicked brothers of Shurpanakhi, Khara, Dushana and others and Maricha, and who pretended that he was searching Sita taken away by Ravana, and

who was saluted by Hanuman the son of Vayu along with Sugreeva the son of the Sun.

6. May Rama protect us- that Rama who having formed friendship with Sugreeva, took a vow to kill Wali and cut seven Tada trees and then killed Wali, who coronated Sugreeva the son of the sun, and who was devoutly praised by Hanuman going in search of Sita to the south to cross the ocean,

7. I take resort to that Ramachandra by whose grace Hanuman was abale to cross the ocean easily; this Hanuman having reached Lanka and seen Seeta and having destroyed Ashok Vana and killed Akshakumara and others, saw Ravana and Lanka; and crossed the ocean and prostrated himself before Rama along with other monkeys.

8. May Raghava protect (us) - that Raghava who having reached the southern ocean, helped Vibhishana the brother of Ravana to realise his desired object, who being begged by the Lord of ocean, built a bridge across it and reached Lanka with the army of the monkeys; who killed Ravana Kumbhakarna, Indrajit and others and having got back Janaki, reached his city and sat on the throne.

9. May Rama protect us-Rama who having resumed sovereignty appointed his beloved Bharat heir-apparent to the throne and ruled over his subjects, who having two sons from Janaki, worshipped himself under the pretext of yajna, who deluded the Daityas through his behaviour with Seeta, who being begged by the group of gods granted a boon to Hanuman and went to Vaikuntha, his native place, along with the pious.

10. Let that Hari protect us-that Hari who was praised by god knowing his life history including the churning of the the milky ocean for the sake of valid knowledge, and who manifested himself in the pair of Parashara and Satyavati as Veda Vyasa and elucidated the Vedas and composed the shastras, and who thus bestowed upon pious men good and holy knowledge so that they were now free from false and nerverted knewledge which had affected them on account of the influence of Kali.

11, May shri Hari, who desired to manifest himself along with gods, being begged by the immortal lunar kings like Pururava Yadu, Bharat, Kuru Bheeshma, Dhritarastra and others, that the burden of earth should be removed, protect me.

12, I humbly bow the son of Nanda, who went to Gokula though born of Vasudeva and

Davaki (at Mathura) and thus encouraged the gossip that he was born with his elder brothers who killed the children - hunter Putana and Shakataksha, who was highly regarded by his mother (at the exhibition of the whole of the cosmos in his mouth) who killed Trinavarta, and who had been served before and after his incarnation by Yamadharma, Vayu, Indra and gods Aswins born as the sons of Pandu.

13. May Lord shri. Krishna protect (us) Shri. Krishna who had his purificatory rituals performed for him by Garagacharya, who pleased the wives of the cowherds by his many Juvenile acts, whose one occupation was to protect and tend cows, who crushed under his feet the Lord of the Serpents (Kaliya), who consumed the wild conflagration by swallowing it, who won the favour of Brahmin wives, who exhibited the miracle of lifting the Govardhana mountain who participated in the delightful dance of Rasa Kreedha with the women of the cowherds during nights and, who finally went to Mathura and killed the wrestlers and the King Kamsa.

14. He released his parents from the prison, put Ugrasen on the throne, revived the dead son of his Guru Sandipini, conquered his enemies Jarasandha and others, protected from many

calamities the Pandavas who had lost their parent and had come to Hastinavati, and soothed Nanda and others through Udhava when they were afflicted with grief at his separation; May this Krishna protect me.

15. May that Murari protect us - Murari who pleased the Pandvas by imparting education to them, assuming the form of Vyasa, who also gave the lore of archery in the form of Parashurama to Drona, who (Drona) again desirous of getting money for the sake of his son, approached Drupada and returned disappointed, who (Drona) again initiated the Kauravas into the lore of archery to the discomfiture of Karna, the son of the Sun.

16. May that Hari protect us - that Hari who knowing that Jarasandha with many other kings came to fight with him, returned to Gomanta Parvata in the thick of the forest as military strategy with his brother Balarama, where he received from Garuda his crown taken away by Bali from Viakuntha, who (Krishna) then fell upon the enemy from the height of the mountain and conquered him, and in the fight killed his own man Srigala Vasudeva and came back to Mathura.

17. May that Krishna always avert my hindrances - that Krishna who caused the frustration of Jarasandha and others and then

sat with pomp on the throne studded with jewels, sent by Indra to him, who was highly honoured by Bheesmaka and who destroyed Kalayavana and married Rukminee and completely discomfitted arrogant Rukmi and others, and who was the dear husband of the daughter of Satrajit.

18. May that Hari be pleased with me- that Hari by whose favour, Arjuna greatest among the experts in missiles except Bheema, and most highly devoted to the principles of Bhagavata dharma, was able to captivate Drupadaraja and to offer him to his Guru, Dronacharya, and by whose (Hari) favour Drupada also could get a son Drishtrdyumna able to kill Dronacharya, and a daughter fit to be the wife of Arjuna, and by whose favour the Pandvas surmounted all difficulties, devoted themselves to the study of the Vedas living on alms, killed Baka, married Draupadi having defeated all kings in the battle, went to their place of Indraprastha and ruled.

20. May Keshava protect us - that Keshava who protected the Pandavas at Indraprastha along with their wealth and womenfolk, who killed Narakasura and who was praised by Narada as the destroyer of Satadhanvan and the husband of eight crowned queens, who brought down the Parijata tree from the heaven, who married many

from among the captives of Narakasura, and who married his sister Subhadra to Arjuna to favour him.

21. Achyuta shines Supreme who, got constructed the Assembly Hall for the Pandavas by Mayasura, who afterwards came to Kurukshetra with the excuse of solar eclipse and performed sacrifice, who came to Pandavas and killed Jarasandha and prompted them to perform Rajasuya sacrifice, and went to his City and who was ever remembered by the Pandavas when defeated in gambling.

22. I resort myself to that Krishna, whom the Pandavas praised, by going in exile and killing demons to the great relief of Brahmins; These Pandavas were soothed by Hari himself when he came to know the news of their exile. They conquered Jayadratha and released Duryodhana and others, who while touring to attend the Paundrika Yajna, were taken captives by the Gandharvas. The Pandavas were blessed by Yamadharma in the form of Yaksha.

23. I eulogise Achuta (one having no fall) the invisible whom the Pandavas at last approached after having gone to the city of Virata in disguise in constant worshipful meditation of Shri Hari immanent in Virata, having killed the wrestler

Keechakas, having then fought with the Kauravas bent on the capture of Virata's cows, and being greeted with honour by Virata.

24. May ShriKaishna protect us - Shri Krishna at whose initiation a Brahmin was dispatched by the son of Drupada to Dhritarashtra who did not condescend to give the Kingdom to his nephews, went himself for negotiation to the Court of the Kauravas and finding them not amenable to reason, helped Arjuna in the battle.

25. I heartily praise that Achyuta who preached the weapon being moved to pity at the sight of the huge armies arrayed on the battle field, and who at last successfully induced Arjuna to hold the bow of Gadeeva, who himself became his charioteer and brought about the destruction of one army with the help of the other and who, with Arjuna's arrows threw down Bheeshma from the chariot.

26. I bow down to that Narayana who incited Arjuna to kill Bhagadatta the son of Narakasura when Drona (as Generalissimo) was fighting with the Pandavas, who after the fall of Abhimanyu in Chakravyuh led Arjuna to Kailasa and got for him from Rudradeva a powerful missile to kill Jayadratha and who commanded

Bhimasen to bow down to Narayanastra, when Dronacharya was killed by Dristadyumna.

27. Let Keshava protect us - Keshava, depending upon whose strength Arjuna conquered Karna the son of the Sun, who (karna) making Shalya his charioteer again pounded Dharma raja who was then removed to the camp. Keshava protected Arjuna from the missile of Karna and at last encouraged Arjuna to kill Karna after which Dharma Raja bowed down to Keshava in gratitude.

28. Let Keshava protect us - that Hari who protected Pareexita the grand son of Arjuna from the Brahmastra of Ashvthamacharya, after Arjuna destroyed the remaning army of the Kauravas, after Bheema killed Duryodhana and his brothers, after Aswathama killed children sleeping in bed, and after the Pandavas regained their kingdom as a blessing from Hari.

29. I meditate upon both Krishna (Vashisth Krishna and Yadava Krishna) who with Brahma coronated Dharmaraja on the throne, who burnt Asura, the friend of Duryodhana when in the disguise of a Brahmin censured Dharmaraja in open Court, who both entered into Bheesma and preached Dharmaraja all import and edifying conclusion regarding

religion, when Dharma becomes ready to abandon his kingdom.

30. I meditate upon ShriKrishna who spoke pacifying words to Dharmaraja when Bheesma died and attained his essential form of 'Vasu' by mentally repeating the name of Krishna, on the strength of which Dharmaraja was able to put Kali under restraint and revived the lives of the dead children of the Brahmin, and who again enlightened Arjuna with his sweet words and got the horse-sacrifice performed by the Pandavas.

31. I praise that Krishna, with whose help the Pandavas were able to rule over their vast kingdom, for winning whose grace Dharmaraja was fully dedicated to Dharma or religion, in order to win whose favour Dhritarastra at the advice of Bheema renounced all worldly lures and retired to the forest, and constantly remembering whose feet the Pandvas got their final bliss

32. May that Mukunda protect us — Mukunda, who performed the horse sacrifice (of twelve years), who destroyed his own race that was under the evil influence of the curse of Brahmins, who at the prayer of gods like Brahma and others, retired to his own place Vaikuntha, along with Satyabhama and Rukmini and who sent the Pandavas to their respective places and who sent Daityas steeped in the bitter 'hatred of

Hari to eternal dark regions, who when descended to the earth in the form of Budha and who, at the end of Kali age is going to appear in the form of Kalki to crush the evil and the wicked, and who thus is the ultimate cause of our salvation.



EPILOGUE

To

Mahabharata Tatparya Nirnaya Bhavadeep.

You have now read the thirtytwo Versese of Bhavadeep, Thirtytwo Adhayas of Tatparya Nirnaya have been succinctly summarised and the current of the story runs at break neck speed. The style is new and well adopted. It is not breath-choking-stuffing with story material, but it is passing of the pictures one after another in quick sucession on the screen, in meaningful arrangement

Another thing is remarkable. ShriRaghavendra has exhibited his metaphysical skill in the arrangement of worship of Lord Hari. In each verse Raghavendra narrates a piece of Lord's history which would end in salutation by him. Activities of Shrikrishna are strung together in a garland to put round the neck of ShriKrishna in adoration. This is the mode of, not only his formal worship but it is his metaphysical attitude. For the chief ipmport of all Vedas according to the supra-metaphysical connotation of the really learned, is Para Brahma. All the other things menioned in Vedas - minor gods, activities of sacrifice and other holy deeds are to be pressed into service of this Supreme Soul to retain their meaning and purpose. Their very existence is to be justified because all converge into the Grand

procession of the great Almighty. Raghavendra interprets all the deeds of Shri Hari so as to yield His sweet supremacy to be sung into hymnal verses of his worship. Each verse is a verbal picture of the mystical vision of the particular form of Shri Hari doing those sportive deeds associated with that form.

Editor.

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Pramana Padhati

BHAVADEEPA

Pramana Padhati Bhavadeepa

This is the third work of Shri Raghavendra which we include in His works. Pramana Padhati is an epistemological work independently written by Jayateerth which treats of the preliminary elements of Madhva's metaphysics, pre-requisite to understand Madhva's system of philosophy. This is an elementary treatise of knowledge in abstract and its instruments, and other allied subjects of epistemology. Madhva has written a book of this type named Pramana Lakshana. But this book is too terse and subtle for ordinary readers and hence to bring the subject of epistemology within the reach of ordinary people Jayateertha wrote this independent work of Pramana padhati. Raghavendra writes this gloss in a masterly style. This is an essential guide for the ordinary man and highly enlightening the learnedman. Without more ado let us begin with the work.

Editor.



PRAMANAPADHATI

BHAVADEEPA

"Saluting Lord Lakhmi-Narayan and the Guru Madhva, let me compose Bhavadeep of Pramana Paddhati to the best of my ability."

Raghavendra justifies the salutation of Jaya-teertha to the Lord of Kamala, because Kamala or Lakshmi, being the goddess over the minor gods controlling speech and mind, deserves to be adored not independently but as subordinate to the Lord Hari.

The word Pramana is to be derived with the termination ल्यप् both as substantive and as instrument (one meaning knowledge abstract and another meaning 'means of knowledge' as instrument). This is pathway to knowledge (abstract and instrument of). General statment, General definition, division, particular statment particular definition and their critical review — is the path way, or the method we follow in this work. Our motive is to arrange the subject matter so that even students will be able to follow it.

dissimilarity are based on the quality to which the definable is directly subordinate. For instance 'animalness' is the species to which cow and many other animals like horse, pigs, sheep are subordinate as sub-species. A cow is different from men who are dissimilar to the cow.

There is also a second purpose to serve for the definition. Vyavahara by derivation means the knowledge of connotational meaning, which is etymological relationship that is available between the word and its meaning, which by the knowledge of etymology ends in the use of the word to express the particular meaning. That is definable which is to be distinguished from others and which is to be derived etymologically.

Now at the beginning the general definition of pramana or instrument of knowledge is given. Particular definition and division and others that constitute Padhati will be given later on. That is (pramana) knowledge or means of knowledge which apprehends the object as it is. The word वय in sanskrit means capacity repetition, not exceeding the subject matter and similarity. Artha also has many meanings. Of these the suitable meaning is chosen. Vyutpatti or derivation means arriving at the meaning consolidating it from the meanings of the part of

the word. The word Artha is derived from the root ॠ to go. The termination ॠ is applied to, in the sense of object and then it is changed to guna or अर् and then we get अर्थ. All roots that mean motion or going mean also knowing. So Artha is something associated with knowledge. Thus first giving the word-meaning, their syntactical meaning is given; That which corresponds with the object of knowledge. Thus activity of cognition being defined the definition excludes the activity of motion or going to a village. For, going to a village presupposes the knowledge of the village. Hence village is the object of the knowledge. And going to a village does not exceed the village that is the object of knowledge. So going is some activity that does not exceed the object of knowledge (village). Hence Pramana or cognition or means of cognition is the activity of going or motion. But this absurd extention is excluded by some precautionary measures. The village is associated with activity of going and is the object of motion. So this village does not correspond with the village that is object of knowledge. Now the ultimate result is given. That is (good) knowledge or means of knowledge which receives as object, the object of knowledge,

not exceeding it or corresponding with it and not in any other way.

Raghavendra explains certain terms used here. यथा means 'not exceeding' which means 'corresponding with' अर्थ means an 'object of knowledge'. In अनतिक्रम्य, क्रमण means objectification or receiving something as object.

The definition of Pramāṇa is taken for close scrutiny and critical survey by Raghavendra. Jayateerth in the text defines Pramāṇa as to cover both Abstract knowledge and the means of knowledge as Pramāṇa in Sanskrit means both.

Even then the definition is affected with defects of Avyapti in either case. Definition of Pramāṇa when applied to Kevala or abstract knowledge, has no instrumentality in it, and direct objectification is not to be found in the means of knowledge. Thus when definition is made to apply to one thing, it does not cover another thing. Even when applied to both, as there is no unity among instruments of knowledge there is Avyapti again.

This objection is baseless. For just as cognition or Jñāna cognizes an object directly without any mediation, so also the instruments of knowledge like senses, reason, and word cognise the object directly without any mediation. It is

not that they create cognition of the object without cognising it. When the thing which getting contacted with an instrument of knowledge becomes cognised; then that thing becomes its object. This is the rule of objectification. Here the contact means that relationship which is available and fitting in each case of instrumentality. Just as there is physical contact of the senses with the thing, so also in the case of reason or Hetu, it becomes associated with major premise or sadhya through invariable concomitance existing between them and produces the cognition of that sadhya. Then in the case of word it becomes associated with the meaning of the sentence through shakti or primary connotation which ties word with its meaning, and produces the knowledge of the meaning. So we come to the conclusion that the instruments getting contacted with objects are able to produce knowledge, and have the same objects of knowledge as their objects. Therefore objectification in the case of cognition and its instruments both is of the same type. Yet there is little difference between objectification in cognition and in instrumentality. Objectness in the object of knowledge is dependent only upon knowledge and not its instruments and objectness in this case is independent and immediate; while

objectness in the object of instruments is through knowledge and hence it is dependent and mediate. This is what constitutes independence or dependence through its instruments in objectification of cognition. In Sudha also the same sort of difference is maintained between knowledge and its instrumentality. objectification of knowledge is only through knowledge; while objectification of instruments is through the production of knowledge. This is the difference between pure knowledge (kevala) and instrumentality in cognisation (Anu pramana) Therefore the definition of knowledge is inclusive of kevala and Anu pramana and exclusive of apramana. In the definition of pramana there the part apprehends the object of cognition. In the apprehension the instruments are treated as special cause; but the knower and the known are general causes and hence they are included. The knower is recognised as cause in epistemology; but the object is not even considered as cause in the activity of cognition.

Now the three concepts of Prama, Pramata and Prameya are clearly distinguished. Prama is valid knowledge or knowledge of object as it is. One having this Prama is Pramata or knower. Knowledge is internal or mental. Still one can

possess it as he would possess wealth or cows. Smṛiti or memory is considered valid knowledge and hence it is included in Pramāṇa and sufficient to distinguish it from doubt and perverted knowledge and their instruments. A doubt is indeterminate knowledge.

Different opinions about doubt are discussed and then Jayateertha gives the opinion of Madhva. Doubt is finally determined to have been caused by common quality existing in two distinctly different things when one is unable to determine it as one of the two. A man sees something standing erect before him, is reminded of a branchless trunk of a tree and a man that both share the common quality that is in both of them. Not finding any uncommon qualities of either of them he oscillates between the two and falls into a doubt whether it is man or trunk of a tree.

Others trace different things as the causes of doubt. But Madhva's contention is that all those qualities that cause doubt can be reduced to the common quality. Common quality may be of different types. Hence it goes easy to reduce all other qualities that claim to be causes of doubt, to a common quality of one or the other type. Perverted or illusory knowledge is that which cognises a thing as having different or opposite

quality. This perverted knowledge is produced by unreal or apparent perception, inference or verbal testimony, just as one gets the cognition of silver in a shell. This includes such examples as 'cloud of dust producing the illusion of smoke and from that one gets the inferential conclusion that there is fire there' or a deceiver falsely reports that 'there are five fruits on the bank of the river'.

As far this illusory knowledge or Bhrama, Prabhakaras think that there is no such erroneous knowledge. But this cannot be. For 'this is shell' is a piece of knowledge warranted by experience. Raghavendra completes the elliptical sentence, 'proved by experience' with the word 'erroneous knowledge'. Then he explains the whole as 'it is proved by internal knowledge that the cognition 'that is silver' is common in the case of all living persons. For afterwards a man will remember "So long I mistook shell for silver". Different theories start in the case of this erroneous knowledge. But they are all not warranted by experience. Only the theory of Acharya is warranted by experience and that is explained, 'So long utterly nonexistent silver only flashed in my knowledge' is the experience.

Tarka (Reductio - ad - absurdum) is a missile used against the opponent when he does not accept the argument. The mountain has fire, for it has smoke. Where there is smoke there is fire. If the opponent flouts the argument, the proposer flings in his face the tarka - ' If there is no fire then there would be no smoke (व्युत्पत्कारोपः) on the strength of non-existence of fire (व्याप्यारोपः). This is also a kind of syllogistic reasoning and hence is included in inference proper.

Now comes the question of memory, which has gained title in both sacred and profane writings, to be a source of valid knowledge. But some are very critical and sceptic of its validity. They define Pramana or instrument of knowledge so as to exclude Memory or Smriti from the rank of means of knowledge. Experience is knowledge. And anubhuti or experience is defined as knowledge other than memory.

But this definition of Pramana as experience is defective because it includes Doubt and erroneous knowledge which should not be included while it excludes Smriti and Vedas which are the real sources of valid knowledge.

The Bhattas define pramana as functional knowledge (not source of knowledge) which produces a particular type of excellence known

either by the name of Jnatata orPrakatya. But the production of excellence in the object of knowledge is a figment of imagination. For by knowledge, in the object there is nothing new produced other than its objectification. Moreover in the knowledge of objects that were in the past and not in the present there is no scope for this excellence to be produced, for there is no substratum. Vedas and senses are means of knowledge and hence they must be included in Pramana. But they cannot be brought under functional knowledge, they being source of knowledge, and hence they are excluded.

After discussing many definitions of Pramana and exposing their defects Jayateertha proceeds to divide Pramana. In the procedure of treatment, naming and general definition come first. Then comes Vibhaga or division. Pramana is divided into two: Knowledge pure and instruments of knowledge. After vibhaga there comes particular definition. Pure knowledge is knowledge of an object as it stands. This excludes Doubt and erroneous knowledge and the knowledge of a false reason and a false statment. In the same manner the means of perception viz the contact of the sense with the object or the contacted senses are excluded. If by knowledge you mean

knowledge of an object as it stands, the objectification being through the condition of cognization, then mere pratyaksha is to be excluded. For Pratyaksha being means of knowledge its objectification is through the condition of the means of knowledge, and it is excluded.

It is objected that pure knowledge being knowledge of an object as it stands inclusive of instrument of knowledge as this definition covers Anumana and Agama which are means of knowledge. For the knowledge of a Hetu or reason becomes cause of expression directly without the aid of any thing in the middle. Hence the knowledge of Hetu or Linga is knowledge pure and simple; as far as Hetu or Linga is concerned. For knowledge directly cognises hetu as its object. But it is not so when through the knowledge of Hetu we infer sadhya or Lingi. Here Lingi becomes object of inferential knowledge through the knowledge of Ling; hence it is Anu-Pramana. Now again there is particular division. This pure knowledge or केवलप्रमाण is of four kinds; knowledge of Ishwara or God, that of Lakshmi; that of yogi and that of Ayogi. Of these knowledge of Ishwara cognises all things. That knowledge is invariably valid having correspondence

with its object. This knowledge is essentially one with Him being distinguishable only on account of essential characteristics that have self-differentiating capacity. That knowledge is beginningless and eternal and independent. It is established in uncommon lucidity.

Knowledge of Lakshmi is not co-extensive with God but in other things, it cognises all without exception, without attuning the mind to attention.

Yoga is the maturity of concentrated meditation; and yogi is one who is endowed with such maturity of meditation. This is the definition of yoga given in the commentary on Tattva Nirnaya. The knowledge of yogis is of three kinds; the knowledge of Riju yogis; that of Tattvika yogis and of Atattvika yogis. The Riju yogis are a separate group of Devas who have the eligibility to attain to the position of Brahma (the creator). They are endowed with knowledge of all things except God and this knowledge flashes on their mind only when it is attuned to attention. In the case of God their knowledge is not co-extensive with Him. It is only partial. It is of two kinds. One is the essential knowledge which is eternal and the other is the modification of the mind. (Vritti-Jnana). The essential knowledge goes on manifesting its excellence

adding more and more attributes and activities of Shri Hari as objects of their knowledge till Mukti, that knowledge remains steady. Their Vritti Jnana is the product of Pratyaksha or perception helped by the specific power of yoga. This will be destroyed along with the mind in Mukti. Both these are invariably right knowledge. In respect of God, the Rijuyogis cognise greater number of topics than souls do.

Apart from these there are Tattvikas who are presiding deities over different organs of the body. Their knowledge is beginningless except in the case of God even concentration yields partial knowledge with regard to other things. Their knowledge is of two kinds; one external and another internal or essential. Essential knowledge is always the right sort of knowledge. External might be perhaps wrong knowledge also.

Gods, different from these are Atattvikas. Their knowledge had its beginning some time. Except in the case of God with regard to other subjects they command very little knowledge. This knowledge is essential and external. Essential has a beginning from the point of manifestation.

Different from these are human beings who are not yogis. These are steeped in ignorance regarding God. These Ayogins are of three kinds

Those who are eligible for Mukti; those destined to be in this mundane world and those condemned for Tamas.

Knowledge itself is of four kinds according to Vaisheshikas perceptive, inferential, (memory), representative, and of Rishies. Representative might be included in perception and Arsha in yogijnana.

So long knowledge simple and pure was considered. Now instruments of knowledge are considered. Those that produce the valid knowledge are its instruments or Anu Pramana. Now यथार्थज्ञानं is being defined as यथावत् स्वतन्त्रेयविषयकारित्वं. The sense like the eye is one which cognises the object as it is. Now Pratyaksha Sadhana is Anupramana; and hence that which produces the eye will be Anupramana.

Yadrichika Samavada is that means of knowledge which is accidentally proved to be true. Therefore this is no Anu Pramana. Hence Raghavendra elucidates the meaning of the definition. The means should belong to the category of pure means that have contacted. Hence the accidentally right sort of means does not come under this category.

Now an objection arises against a common definition of Pramana both as pure knowledge

and means of pure knowledge. If a common word is used for two different things, is it proper and useful to coin a common definition for both? If that is so, why not include three things in Pramana and give a common definition for the three together? In Pramana the termination ल्युट् is said to be used in the sense of adhikarana or support also. It is already said to be used in the senses of Abstract noun and means. Hence a common definition applying equally to these three things must be constructed. But then the definition would have been an acrobatic feat of jugglery in words and not at all useful in any way. But though the termination ल्युट् has that meaning the word प्रमाण is not used in the sense of ground on which the activity of cognition goes on. Then why this attempt to give a common definition of utterly two different things as pure knowledge and instrument of knowledge? But they are not utterly two different things. No doubt one is भावसाधन and another करणसाधन. भाव is root meaning pure and simple. That is साधन or means to understand the meaning of the world. In the same manner you should understand the meaning of करणसाधन. In both the meanings of प्रमाण the root माह् माने has its form मिति which means pure knowledge and also the means of knowledge. Thus this is the only thing common and depending upon this both are to be one in meaning and hence there is common

definition for both of them. But when in the अनुप्रमाण the definition is not formed with मिति as मितिसाधन but is only क्रियासाधन (a means of activity) like छिदासाधन (means of cutting) then one is formed with मिति or cognition and other is defined without touching the root मा to know. Hence both of them are utterly different one from the other. Then a definition covering an abstract noun and an instrument, would not have been possible. But the present case is not so.

Of all the means of knowledge perception is most powerful. Hence it is treated first. Inference depending upon perception it next taken up. The remaining Agama or word is treated last. No doubt in some places inference depends upon Agama or word. But generally it depends upon perception. Hence the treatment of inference after perception is quite proper.

Instrumental means of knowledge are recognised to three in kind: perception, inference, and verbal Testimony. Perception is defined as निर्दोषाद्यद्विषयवृत्तिर्भवः प्रत्यक्षम् compounds in sanskrit yield to many kinds of dissolutions resulting in a variety of meaning. Hence Raghavendra leads us through this labyrinth of dissolution of compounds. Various objects are to be contacted with a variety of senses. The contact is of

uncontaminated objects with unaffected senses. The singular is used in a collective sense. The word अर्थ is used here in the sense of objects of senses'. The perception is vitiated by such obstructions as length of distance, compact of similar substances and others. Impact of similar substances is found in the mixture of milk and water and hence it is mixture of soluble and similar substances. Invisibility is being enveloped in darkness. When these are found there is no perception at all; or if there is, it is wrong perception.

Now mind is defined as an independent means of recollection or स्मृति. Mind is included in perceptive instruments among other instruments of knowledge. But mind is not an instrument of right knowledge as light is which helps the senses to cognise rightly. Hence it is defined as independent means of recollection. Hence all the objects of the three means of knowledge are direct objects of cognition as in one by memory.

Hence comes the question of the validity of memory. We remember a thing seen by us before in the past which now has elapsed. Thus correspondence with object cannot be procured. But this objection can be waved by defining the concept of validity of memory the objector cannot

understand how can the residue impress which is a part of its productive material establishe its relation with object and produce it. These mental impressions are able to revive memory of things that are experienced. Experience cannot contact a thing that is past and cannot apprehend it as thing of the past. But this discrepency would have deterred us had mental impressions alone been the cause of the memory.

Memory or remembrance is produced by mind. And Samskara or impression serves the purpose of bringing about a contact of the mind with the object, just as mind is contacted with some super sensuous object with the aid of some strength born of yoga practice. Thus mind and internal surveyor or Sakshi being the means of right knowledge are shown to be Anu pramana. Now the other senses like smell and others are said to be the same.

Pratyaksha was defined as unaffected sense contacted with uncontaminated object. So it is Karma and is in the form of some preparatory activity. Just as in the activity of cutting the wood the contact of an axe with the wood is the preparatory activity or अवतारप्रारम्भ, this pratyaksha also is an object that is karma, whose contact with the object is the preparatory action. Making

This preparatory action must be important in the activity of perception. It was defined as the contact of the object with one of the senses.

In certain other places the senses contacted with the object is called pratyaksha.

But in the external perception though there is the possibility of the contact of the sense with the object yet in internal perception like that of sakshi which is engaged in manifesting its essential knowledge, the objects are the self and attributes and it cannot have any contact with them. For Sakshi is no other than the knower himself. But Sakshi and its attributes though identical yet with the help of self-differentiating power get themselves separate from each other and Sakshi becomes knower and its attributes though they are the essence of Sakshi, getting separated become 'known' or the objects of knowledge-

This Pratyaksha is of four types: perception of God, that of Lakshmi, that of yogies and of Ayogies. The first two of God Hari and Lakshmi are both essential senses; those of last two or essential or internal and external. The external type of senses is of three kinds: Divine, Diabolic, and middle ones. Divine senses are mostly correct in yielding knowledge, while Diabolic, produce

mostly wrong knowledge and middle ones produce equal amount of wrong and right knowledge.

As for the essential sense or internal sense (Lakshmi) in the case of the upper class (divine) it apprehends the right object and in its right mode. But in the case of middle and the lower (diabolic) only it apprehends the right object but the wrong mode. Then Jayateerth presents Nyaya system of perception as a necessary prerequisite to present his own system of perception.

Raghavendra now elaborately describes the whole system of perception according to Nyaya Darshan. The eye, the skin, the mind, the nose, the tongue and the ear establish their contact with the object (their relationships being of five types like Samyoga and others). The objects again are of five types: Substance, and its quality its action and univrsal.

Now he shows the five kinds of contacts. In the pot that is in conjunction with the eye there is the intimate union with its form. In the same manner the negation (of a pot) and the intimate union are perceived by the contact of (समुक्तविशेषण-विशेष्यभाव) adjective and substantive relationship with the conjoined. Thus the contact goes on lengthening when you seek contact with the

deeper things. The Naiyaika has conceived these five kinds of technical contacts.

Then what is the sort of contact, in Madhva's system, between the objects and their senses. The contacts in Nyaya are highly technical and fanciful, and therefore un-acceptable. All senses are naturally connected with their respective objects and their negations, directly through the rays, (of the senses which are conceived to be made up of luminous stuff.)

Brushing aside the system of Nyaya in respect of its artificial contact now Jayateerth exposes their theory of epistemology. They say that perceptual knowledge is of two kinds: indeterminate, and determinate. Indeterminate is that knowledge which apprehends only the object (without its determining attributes). The object may be mere substance or quality or action in its purity without any adjuncts. In the determinate perception the object with its determining attributes and their relationship is cognised. This determinate knowledge is said to be of eight kinds.

Now knowledge of two kinds and eight kinds are both untenable. Of these eight, two namely Vishesa-Vikalpa and Samavaya Vikalpa are not

valid. Then the remaining six though tenable were found to depend upon indeterminate which is not warranted by evidence. For the cognition 'one having a stick' or, 'white' is one psychosis immediately apprehended without any interval medium for Nirvikalpaka first and then Savikalpaka. Only in the case of 'this is Devadatta' first the man is known then his name is remembered, and then 'the negation of a pot' first the pot the counter entity and then its negation—thus there is time spent in between the two cognitions. Hence there is no necessity of admitting Nirvikalpaka in any case. For Savikalpaka or determinate knowledge alone will manage the whole affair.

Jayateerth now repeats the different views regarding the fruit or purpose or perception and refutes them. Perceptive knowledge yields the purpose of rejection, receptance or indifference. This is not true. For these purposes are fulfilled by inferential knowledge. Perception merely gives us the sight of a thorn. After that we remember misery, from it, from our last experience. Then we make an inference that where there is thorn there is misery, and therefore it should be rejected. In the same manner we see a plantain and perception's work is done. We remember our last experience of pleasure from this fruit and we infer

that wherever there is a plaitain there is pleasure and hence it is acceptable. So rejective and acceptive attitude is the result of inference and not that of perception. In our mind all this process passes so speedily that we are deluded to think that perception has borne this fruit. Therefore the fruit of perception is the sight of the things in their respective natures.

Here ends the Bhavadeepa of Raghvendra on the chapter on perception in Pramana Padhati, written by Jayateertha.

CHAPTER II INFERENCE

Raghavendra notices that Jayateertha defines as it comes in order in the light of Pramana Lakshana of Shri Madhva. A sound (without any flaw in it) reason is inference. Concomitance, is a state of one not being without the other. 'Not being without' yields too many interpretations 1) It may mean 'negation of without', 2) Or it is a positive state of 'Being with'. The first type of concomitance of a negative is not found in a purely positive Vyapti. (Kevalanvayi positive concomitance). And the second type of concomitance is to be found in a violated concomitance. Thus the definition is overwide. Therefore concomitance is explained as invariable co-existence (साहचर्यनियमः). Now the definition is free from defect as shown above.

Jayateertha defines Vyapya and Vyapaka basing them both on Vyapti or concomitance of Hetu and Sadhya. One thing, Hetu or smoke is found co-existing with another Sadhya. fire. Co-existence is some action. That which is related to this action as its object is Vyapya and that is smoke. That which is related to the action as its agent is Vyapaka or fire. Now smoke is invariably associated with fire. This inviolable or invariable co-existence is concomitance or Vyapti.

In order to make clear what is excluded by both the substantive and adjective (in invariable relationship) and to show that invariability has reference to the mutual relationship of both the related or the relation of the the thing with another. The nature of qualities is described. They are of four types. Some qualities are coextensive and hence Hetu and Sadhya are interchangeable in that context. You may say what is prohibited is sinful or what is sinful is prohibited. For both of them are co-extensive. Where there is smoke there is fire is true. But wehre there is fire, there is smoke is not necessarily true. For there is unilateral relationship between the two, Smoke is Vyapya and fire is Vyapaka. Thus co-extensive and unilateral relations are both included in the definition of Vyapti; because both are invariable. The relationship of smoke with fire is invariable yet the relationship of fire with smoke is not invariable; for in many places where there is fire there is no smoke. Hence in the definition of Vyapti the adjective ' invariable ' is used. It excludes the relationship of fire with smoke. When there is no relation between the two there is no Vyapti or concomitance. The case of horse-ness and cowness are mutually exclusive. Thus the word relation excludes such a case from being

Vyapti. So far it is shown that Vyapya is the reason or Hetu. Now it is shown that this Vyapya is Anumana or instrument of inference. For the Vyapya or smoke helps us to infer Vyapaka the fire on account of the invariable concomitance between the two.

So Vyapya is an instrument of right cognition and thus is included in instrumental knowledge or Anu pramana. Now Vyapya by itself is not the source of the cognition of its association with fire. Either the remembrance of invariable concomitance or the apprehension of smoke being associated with fire (Vyapaka) will empower Vyapya to produce cognition of Vyapaka. Besides inference is always the result of cognition of Vyapti and its remembrance. Moreover it also depends upon the mode of the cognition of Vyapti. So Jayateertha enumerates a rich variety of Vyapti. Some are associated as existing in the same place and at the same time. While others are associated though co-existing in the same place yet are not contemporaneous or vice versa, and so on and so forth. These are the different modes of Vyapti. The inferential apprehension or logical conclusion corresponds with the mode of Vyapti. Therefore smoke is associated with (concomitance) fire in the same place and

hence it produces the cognition of fire in its own place (mountain) and not any where else. By this enumeration of the varieties of the modes of Vyapti. Jayateertha refutes the theory of Naiyayikas that invariable concomitance is possible only between two terms co-existing in the same place. Therefore though fire is known before yet it is known as existing on the mountain with the smoke. Inference supplying this specified mode of cognition justifies its own existence. Hence inference has two capacities: means two capable parts in it; one is concomitance and another is cognitional conclusion and not mere existence on the paksha.

How is Vyapti known ? One among the three perception inference or verbal testimony, will produce the cognition of Vyapti. But each one of them must be accompanied with auxiliary causes like repeated verification of the association and ascertainment of invariability, non-existence of any condition to the reason. Of these, the non-existence of any condition to the specified reason alone leads to the establishment of Vyapti through the ascertaining of invariability.

Different qualities bear different relations to the terms used in the syllogism. The important terms are Sadhya or the thing to be inferred and

Sadhana the means of inference. Now some qualities like knowability (प्रमेयत्व) include Sadhya and Sadhana as they are both knowable. This quality has not the power to vitiate the relation between sadhana and sadhya. Some are exclusive of both, like the state or quality of being a kitchen. For smoke and fire are not kitchen. This quality also does not affect the relation between the two. Certain qualities are like the contact of the wet fuel (with fire). This contact is invariably found with smoke and not with fire. This contact vitiates the association of fire with smoke and not that of smoke with fire. Had there been such a quality which would include fire and exclude smoke then it being excluded by both would have vitiated the relation of fire with smoke. But such a quality is not to be found. For it is not existing. Thus ascertaining the absence of such a condition the cognition of invariability arises.

This invariability is of co-existence of sadhana and sadhya. Now it was said that any condition existing would have been perceived had it been perceivable in the association of smoke and fire. But such a condition is not to be found. If it is not sensuous it must be known by some other source of evidence. Such an evidence is not to be traced. Anything unwarranted by evidence should

not even be doubted to exist. Therefore we ascertain the negation of a condition by the method of *reductio ad absurdum*, which is called *Tarka* or *Conter-argument*.

But this sort of reasoning is an endless regress. For, from the knowledge of the absence of condition you infer inviolation of the concomitance and then the validity of the concomitance. The *Tarka* you have used also requires the cognition of *Vyapti* which again for the knowledge of its validity requires another *Tarka*, and another *Vyapti*. Thus there is endless regress.

But this assumption is baseless. For *Tarka* is used only when there is a doubt of the existence of a condition. When there is no doubt no *Tarka* is used. Hence there is no endless regress. *Vyapti* is ascertained by perception and other evidences. This is elaborately treated in *TarkaTandava*.

Now the auxiliary aids are explained in detail repeated observation and non-observation of any violation are the only two aids, to cognise concomitance, through perception inference or verbal testimony. The ascertainment of the absence of *upadhi* or condition will lead to the ascertainment of the non-violation of concomitance. Thus *Tarka* is accepted here as one of the auxiliary aids to perception and others. Thus

perception aided with expedient equipment is no other than perception. For in recognition, perception is aided with residue impress; still recognition is said to be produced by perception.

How then perception is able to apprehend concomitance between objects hidden from us spatially and temporally? These very instruments of knowledge like perception augmented with auxiliary aids, get enhanced power of apprehension. The eye with the aid of mental impressions gets contacted with past things in recognition. The eye aided with mental impression of fragrance is able to perceive a fragrant piece of sandalwood. The eye affected with some optical defects sees silver in a shell, where it does not exist at all.

Therefore the eye aided with the mental impressions of the experience, repeated observation of the ascertainment of the absence of violation (invariability), and of the cognition, is able to perceive, thus enhanced in its power, the concomitance of smoke that is past in time and far away in place. But you should not suppose eye enhanced in its apprehensive power grows wild and apprehends concomitance of incompatible things. For the eye, with increased efficacy, on account of the mental impressions born of the

repeated observation, comprehends only past things similar to those that present before it.

So long it was argued that Vyapti was cognised by perception. Now it can be reasoned out through inference also. By perception or verbal testimony we ascertain the concomitance of smoke with fire. When we remember some smoke which is similar to the smoke present before us and yet is hidden from us we reason thus: If there is smoke any where else, that also is co-existent with fire; for it is smoke like the present smoke. This is the syllogistic form. To prove the same thing you may press Tarka or Reductio ad Absurdum method thus into service. If there is smoke else where then it also is co-existent with fire. If it is not co-existent with fire then that smoke is not similar to this smoke. But that smoke is similar to this. Hence it is co-existent with fire. Thus the concomitance between distant smoke and fire is cognised. Reasoned thus there is no impropriety at all.

Else where, in respect of this same Vyapti the method of Reductio ad Absurdum is shown as applied. Take for example the Vyapti यत्र धूमः तत्र वह्निः If this is not true its contradictory Viz that smoke is sometimes not accompanied by fire must be true. Then in those cases where smoke is found without

fire, it must have for its cause something else. Hence fire is not invariable incident of smoke, and it cannot therefore be its cause, which is inconsistent with our knowledge that fire is the cause of smoke. The conclusion being thus absurd the assumption from which it was derived must be wrong; its contradictory, namely the vyapti must be right. In this way by means of an assumed hypothesis (Tarka) which when carried to its legitimate conclusion leads to कार्यकारणसंगः of fire and smoke, we prove the invariable concomitance of these two things."

In TarkaTandava it is said that if there is smoke else where that also might be so (co-existence with fire). Co-existence of smoke that is distant, with fire is probable and not certain. But in respect of vyapti it is certain. So this cognition is heterogeneous in nature like Narashimha. Thus man of even limited knowledge, having scope and ability to know distant things both in time and space will have to be omniscient like God. But this heterogeneous cognition of distant things and their association, and probability and not certainty, at least in the mode of that cognition debars the possibility of omniscience in man. This subject is dealt with at length in Tarka-Tandava.

In the dissertation of inference so far undertaken it was shown that there is only one type of Anumana and that is Karyanumana. Really speaking inference or Anumana is of three kinds. 1) Karyanumana 2) Karananumana 3) Akarya-Karananumana. Raghavendara gives definition of the first as (कार्य अनुमानं) being itself karya or effect helps us to infer its cause. Smoke is the effect and it helps us to infer its cause fire. The second is Karananuman. (कारण अनुमानं) which is defined as being itself a cause and helps us to infer the effect. The rise of a dense cloud with water suggests the coming rain. In the first kind of inference simple or unqualified fire was judged from smoke and not qualified fire as being in contact with wet fuel. While in the second kind of inference the rise of a cloud heavy with water is qualified cause which suggests coming of rain. Why this difference? Or is it that it is possible to infer the cause from effect but not the effect from cause? These two objections are replied by the further statement. The effect (smoke) is suggested by inference, the effect. As for the first objection the concomitance is between the whole of the effect and the cause (fire) which is more extensive than the effect (smoke). The very concomitance between smoke and fire

will help us to infer from smoke the other causes like the contact of wet fuel with fire, the fate the time and God. But the cause fulfilled alone suggests the effect by inference. For the concomitance is between fulfilled cause and effect and not singly between the components of the cause and the effect and hence the necessity of qualification in the second.

The third variety is an inferential reason which is neither cause nor effect. The instance is 'the form is guessed from flavour.' Now inference is divided on another principle of division, into two kinds. One is the reason which is able to lead us to an object which can be visible and another is one that helps us to infer an object which is invisible. The first instance is 'smoke infers fire' and the second is 'the cognition of form guessing the eye.'

In the first instance the syllogistic form is: the cognition of form is realisable through some means, because it is produced action like the action of cutting. In this particular case (cognition of form) the means is no other than the eye by the principle of elimination. Or by the principle of presence and absence. (in the presence of the eye there is the cognition of form and in its absence there is no cognition of eye).

Now even when the two terms of concomitance are of different kinds from those mentioned in the instance, yet depending upon some similarity in general between the terms of both concomitances we come to an inferential judgement. The example makes the point clear. Take the following syllogistic reasoning. The activity of sacrifice is like that of a farmer who gets the fruit of corn for the activity of cultivating. But suppose this is counter argued as 'Let the activity of the farmer be attended with fruit; but why should sacrificial activity be attended with the fruit of heaven? Though these two activities are quite dissimilar in nature, yet there is a point of general similarity between the two activities. That is both the activities are those of intelligent persons who always undertake fruitful activities. Hence there is concomitance between intelligent activity and success of fruitfulness. This is also the second variety of inference mentioned above.

Inference is again divided into two varieties on a different principle of division: Constructional (Sadhana) inference and destructional (Dushana) inference. The inference of the cognition of fire from the cognition of smoke is constructional. And destructional is of two types. One is that which cognises incapacity to do its work of

inference in the Hetu or reason; and another is Tarka. The first is of this type: If one infers that fire is cold on the ground that it is substance, then the opponent argues that his reason (of its being a substance) is not sound to infer its sadhya (of its being cold); for its being cold is contradicted by the other evidence like perception. The second is Tarka. If one argues that there is fire on the mountain on the strength of smoke being there as 'where there is smoke there is fire,' even then another(counter)argues that there is no fire. Then Tarka proceeds to reduce him to an absurd position. If there is no fire then there is no smoke. For there is concomitance between absence of fire and absence of smoke. The first term of concomitance is Vyapya (less extensive) and the second term is Vyapaka (more extensive). If vyapya (absence of fire) is argued even when the smoke was there, then vyapaka (absence of smoke) is imposed upon him. (if there is no fire then there is no smoke which is an absurd position). This is Tarka, which is called Reductio ad Absurdum; and Tarka is shown to be a kind of Anumana or inference.

Raghavendra clarifies the issues of this statement that Tarka is Anumana. Tarka is Anumana or inference because it infers on the

strength of invariable concomitance (Vyapti). Any rash or irrelevant imposition is no Tarka. So if one says 'there is a pot' if another counter argues 'if the pot is here' let there be a pece of cloth there' This is no Tarka. It is Tarka only when there is invariable association between cause of imposition and the thing imposed (Apadya). The second requisite in Tark is 'it should not be contradicted' by a counter Tarka. If against the eternality of sound, the inaudibility of the sound is imposed the opponent launches a counter Tarka: if the sound is not impermanent then it cannot be produced at all. So first one is no Tarka. The third requisite is what is imposed should not be acceptable ३३ 'if there is smoke let there be fire there' is no Tarka. Because 'let there be fire', the imposition, is acceptable to the opponent.

Now what is Tarka is made clear. It has five requisites of which the fourth one is 'the assumption leading to absurdity, Otherwise 'if there is luminous fire it will not be cold (hot)' would be Tarka. In order that it should not be Tarka 'leading to absurdity' must be added. The first requisite of Tarka is to be 'unfavourable to the opponent'. It means assumption of that which will not help the opponent. 'If sound is eternal it cannot be caused. It is caused therefore it is

transitory. To this the opponent replies 'If sound is caused then it is transitory no doubt. For what is caused is transitory as a pot'. So the assumption is favourable to the opponent and it is no Tarka.

Paksha is defined by Jayateertha as 'a thing which possesses the attribute of a thing to be inferred'. The inferable attribute साध्यधर्म is that whose cognition is created by the reason or Hetu. Sadhya is that which is not yet ascertained and yet to be ascertained in the paksha! But in sapaksha an attribute similar to that of sadhya is already ascertained.

Raghavendra justifies the form निश्चितसाध्यसमान धर्म grammatically. This is a compound word, the last member of which is धर्म which takes the suffix अनिच्. But अनिच् is affixed to धर्म when it is all alone (केवळ) without any words preceding it. Here धर्म in the compound has many words preceding it. This objection is cleared in the light of Dhatu-Vritti. It means there should be no words before the whole compound ending in धर्म when it takes अनिच्. So धर्म becomes (धर्मन्) or धर्मा in nominative case.

Now व्याप्ति is of two kinds: one Kevalanvayee and the other Kevala Vyatirekee. The concomitance of sadhana with sadhya is Kevalanvaya and

the concomitance of the negation of sadhya with the negation of sadhana is Kevalavyatireka.

The instance of Kevalanvaya is connotability (अभिधेयत्वं) and knowability (प्रमेयत्वं) "word is connotable because it is the object of knowledge." There is only concomitance between connotability and knowability. We do not find concomitance between the negation of knowability and the negation of connotability, for we do not find anything in this world which is not knowable; and the concomitance of non-knowability and non-connotability cannot be instanced at all.

So it was said that because knowability was to be found every where hence non-knowability could not be instanced and there was only kevalanvayi. For in the syllogism 'sound is connotable because it is a quality or Guna. Qualitiveness is to be found in form रूप which is a quality; but 'existence every where' is not the real reason for kevalanvayi; rather it is so, for the reason of concomitance of positive terms only as between sadhana and sadhya and not their negation.

Kevalavyatireki is defined as 'that which pervasively occupies the whole of paksha, which has no sapaksha (a place where similar quality to that of sadhya is ascertained) and which does

not reside in vipaksha (a place where similar quality to that of sadhya and sadhya do not reside) Raghvendra quotes a verse from Varadaraja which amounts to this only, (असपक्षं विपक्षेभ्यो व्यावृत्तं वक्षममिषु । सर्वानु वर्तमानं यत् केवलव्यतिरेकि तत् ॥). That which pervades the whole of paksha (co-extensive with paksha) and resides in sapaksha and does not reside in all the Vipakshas, is called Anvaya vyatireki.

This division of Vyapti into three kinds is propounded by other systematists also, and yet is not tenable. For the Vyatireka Vyapti of the negation of Sadhya with the negation of Sadhana is not useful in inferring Sadhya. It was argued that man has soul for he is endowed with senses and breathing. In adducing reason for the existence of soul the concomitance of the negation of the possession of senses and breathing with the negation of vital breathing is of no use. For in proving a positive quality with the help of another positive thing, the concomitance of a negation is of no use. If you still accept this view you will find that Hetu is associated with Sadhya in one place while the concomitance of the negation of these two is found in another place. If Vyatireka Vyapti is of no use why is it cited in dialectical discussions? Because it has

some purpose to serve. Now in the syllogism instanced, the real concomitance is between the possession of soul, and the vittal breath. But it is very difficult to find an accepted place where these two are co-existing. So by inference such a place is ascertained by Vyatireka Vyapti. The inference is to the following effect. The possession of breathing is invariably associated with the possession of soul. For the possession of breathing is a counterentity of its negation of possession of soul. The general rule is that (possession of breathing) which is the counterentity of a negation of possession of breathing which is concomitant with another negation (of possession of Atma) is concomitant with it (possession of Atma) just as Smokiness is concomitant with fireiness.

In Anvaya Vyatireki Anumana, Vyatireki is useless for perception and others already have proved the concomitance. But it is some what useful in removing the doubt of the fallcy of discrepency by showing that there is absence of Hetu in the Vipaksha where there is the absence of Sadhya. Thus Jayateertha refutes the three divisions of Vyapti of other systematists.

In this connectian you will with profit read what moderners say regarding Kevala Vyatireki. In this sense both the Kevalanvayi and Kevala

Vyatireki may be said to be defective syllogisms as lacking one or more characteristics that are requisite for sound deduction. Properly speaking a deductitn ought to be the infernce of a particular or a a less general proposition from a wider one; but in a Kevalanvayi the साध्यविशिष्टानुमिति is not only particular case included in the Vyapti, but there sadhya is actually co-terminous with the widest generality namely Existence सत्ता. Similarly in a Kevalavyatireki, the sadhya being co-terminous with paksha there is no middle term between the two or if there happens to be one it is co-extensive with paksha and Sadhya. The three terms being co-extensive all the premises become equally wide practically tautologous. The Naiyayikas themselves seem to have been half conscious of the precarious case of KevalaVyatireki' for the reply they give to the strong objection, sometimes advanced against it, is anything but convincing. The objection is directed against Vyatirekavyapti itself. अनुमिति is the result of परामर्श and परामर्श is व्याप्तिविशिष्टपक्षधर्मताज्ञानं that is साध्यव्याप्यलिङ्गज्ञान which arises only when साध्यव्याप्यत्व is known to reside in लिङ्ग. Now in a Vyatirekavyapti the साध्याभाव is the व्याप्य of हेत्वभाव and hence व्याप्यत्व or व्याप्ति resides in साध्याभाव but how can a व्याप्ति residing in one thing namely .

साध्यामात्र be the विशेषण or quite different thing namely साधन or लिंग, and thus, produce the व्याप्तिविशिष्टपक्षधर्मताज्ञानं ? The Naiyayikas try to meet this difficulty by making व्याप्तिविशिष्टत्व a property not of पक्षधर्म but of पक्षधर्मताज्ञान. The force of the objection is not thereby much lessened. The difficulty in short is how can we infer fire from smoke from the invariable concomitance of their negations ? Or to make it still more clear if a व्यतिरेकात्मक be put in the English celarent (E A E) of which the major premise i. e. व्यतिरेकव्याप्ति is negative, the conclusion also must be negative, while in sanskrit Nyaya we derive a positive conclusion पर्वतो वह्निमान् धूमात् from a negative major premise. This is absurd. The reply of the Naiyayikas is that though the Vyapti may reside in sadhyabhava the sadhana is still known as the प्रतियोगि of its अभाव which is व्यापक; and that sort of knowledge of sadhana being an accessory suffices to produce the requisite परामर्श. Hence S. C. says साध्यामात्र—व्यापकीभूत अभावप्रतियोगित्वेन साधनस्य पक्षवृत्तित्वज्ञानं सहकारि. But this is a lame explanation after all."

Then a long discussion goes on about the number of members that constitute the syllogistic reasoning. Some say five, while others contend that there are three, still others are satisfied with two. But Jayateertha following Madhva says that

this rigorous five membered form of syllogistic reasoning would not hold true in logical thinking. For when syllogistic formal reasoning is meant for others there is one proposer and another opposer involved in this reasoning. When the proposer makes statements they are not accepted as valid; because he is not accepted as a reliable man by the opposer. Hence the proposer uses the five membered syllogistic form as it conforms to the inquisitiveness and doubting nature of the the opposer. When the proposer makes proposition 'this possesses fire' the opposer naturally asks why, to know the proof. The proposer offers the reason 'the smokiness proves the existence of fire. Then the proposer in order relate to him concomitance between the two and their existence on the substratum mountain, states Example and application and then the conclusion. Thus these five members are supplied to satisfy the queries of expectancy and compatability.

But in spite of these five members of reasoning as the opposer has not accepted the reliability of the proposer. Then mere proposition 'the mountain has fire' is quite enough for him. For he believes implicitly the proposer, and further steps of Reasoning and others are redundant.

Really speaking if the opposer knows the concomitance and the existance of Hetu and sadhya on the paksha and the other requisites of sound reasoning, the proposer should offer him as many steps as are necessary to rive his memory of those requisites. But if that opposer has not cognised the concomitance and others it is enough if the proposer helps him by his steps to create inquisitiveness for those requisites. So there is no rule that there must be five or four or three or two. As many steps are necessary as are required for the perception of smoke leading to the inference of fire through the cognition of concomitance of both of them. For example the proposer might say "mountain has fire being smoky as in the kitchen" or "the mountain has fire because of smoke (associated with fire) or if the opposer hearing the statement that the mountain has fire asks why and the proposer says only "being smoky". Thus the steps are determined by the context and hence there cannot be any rigorous rule regarding the number of steps or members to reach the logical conclusion.

Jayateertha now introduces logical fallacies which will hinder valid knowledge arising out of inferential conclusions, or vitiates them into doubts or erroneous knowledge. But the general

definition of fallacy is that defect which hinders the arising of right kind of knowledge. These fallacies are divided into defects residing in things and those in words. Defects that directly affect the reason or Hetu are Virodha or contrariety. For example 'fire is cold because it is a thing' cold and fire are incompatible things. Lack of Expectancy is Asangati or irrelevance. 'Mountain has no fire'. Partial omission of indispensable requisite is defficiency or Nyuna. For example 'Mountain on account of smoke' ('has fire' is omitted) while excess is that which is expressed though already explained by other words. Jati is another fallacy which affects the proposition. For Jati is self-contradiction or स्वव्याप्ति. Asidhi is a variety of Hetu—Virodha. Now he takes up that fallacy which affects Dristanta or instance. But Dristanta Virodha and Hetu Virodha are not considered as subsumed under self contradiction like Pratijna Virodha. When there is smoke, if you make smokelessness the reason which is an instance of Hetu Virodha it is called Ashidhi or inconclusiveness. In the same mannar if you say 'it is smokeless' (when there is smoke) like kiethen, ' it an instance of Sadhana Vaikalya or Absence of Sadhana. Hence

they are not subsumed under Swavachana Virodha as Pratijna Virodha is.

Jayateertha now enumerates six निग्रहस्थान or reasons by which a disputant is put down in argument. It is a rule in a well conducted debate that when either of the disputants is cornered by a निग्रहस्थान or by showing a serious flaw in his argument, the discussion comes to an end and the man who is shown his flaw is declared defeated by the judges. These causes of defeat are exclusively limited to the circle of discussion कथा. Therefore these flaws when exhibited outside the lists are not निग्रहस्थान. When a disputant even during discussion, is attacked by fits of Epilepsy or mania or nervousness he is not declared defeated though the opponent charges him with 'no reply' which amounts to निग्रहस्थान. Again a disputant ceases to talk suddenly during discussion and does not expose the flaws in his opponent's argument as he is at his wit's end for a moment; then suddenly he recovers his normal thinking and exposes the flaws in the opponent's arguments; but the opponent charges him with silence amounting to a 'defeat'. But even this silence is not taken as निग्रहस्थान. If a neutral man before the opponent exposes the flaw in the reasoning of the disputant, takes initiative and

exposes the flaw, then that is not counted as निग्रहस्थान. Thus you find कथा or discussion is strictly regulated by rules and conventions; yet it is tempered with much humanity & kindness.

After the enumeration of the nigrāhastanas or 'reasons of defeat' along with their explanations and illustrations as given by others, Jayateertha includes them in those few Nigrahasthanas that are given by him.

Now Raghavendra while commenting on the Nigrahasthana, अप्राप्तकाल, which is nothing but violation of order, says that it is no reason for defeat. For 'because it is caused, transitory is word' yet it gives meaning and creates activity. Hence it is no nigrāhastana. Besides all great and good writers have violated order and still have created intelligent activity among the readers. He instances sutras from Jaimini and Vyasa.

While commenting on उत्कर्ष he cites the example of smokiness as reason for fireness on mountain as in kitchen and based on this a silly conclusion is drawn that the mountain has a cooking pot. When the disputant uses the good argument of smokiness proving fire, on the mountain the opponent just to fool him uses a silly argument to prove some trash. But as this inference is not based upon a concomitance it crashes down.

Now a protagonist of Jati argues that the inference with smokiness does not prove its sadhya, fieriness, because it is counter argued by his Tark or reductio ad absurdum. For in the inference 'this is eternal because it is produced' is counter attacked by Tarka, and hence it is incapacitated to produce any logical conclusion. To this the reply is that if mere counter attack by Tark vitiates the inference then your counter attack also has a counter attack. In the same manner by the same inference counter attack can prove smokiness to reside in some intangible object. Thus the protagonist of Jati will be reduced to an absurd position by following 'Tarka' not based on invariable coucomitance but based merely on co-existence.

Naiyayikas have जाति and निग्रहस्थान as fallacies of argument and हेतुमात्र a subdivision of these. Jayateertha's contention is that there is no need of admitting any more fallacies than those he has agreed, which he has already mentioned. So he takes fallacies accepted by other systematists and settles them what they are by their definition; and then he shows how they are subsumed under the limited number of fallacies Jayateertha has accepted.

For instance he cites Apakarsha of Naiyayikas and it's Lakshana or definition. After a critical scrutiny of that definition Jayateertha comes to the conclusion that its definition should be (व्याख्यानवेक्षया पक्षे साधनाभावसाधनमेव अपकर्षसमः). Without any regard for concomitance if you infer the absence of Hetu in Paksha you will commit the fallacy of Apakarshasama. The reply to this bad argument is the absence of concomitance and contradiction by other evidence or sources of knowledge. The example of Apakarshasama is that the mountain is smokeless because there is no cooking pot which is associated with smoke in the kitchen. The protagonist of Jati first argues that smokeness does not prove the existence of Sadhya for the reason of non existence like visibility which does not prove the transitory nature of sound. Then the opponent would reply that in the instance of visibility we find incapacity of proving Sadhya but it is not found in his Paksha smokeness. Therefore there is also no Ashidhi to be found there. Hence it is contrary to your own method of argument (स्वभावाविरोध) Thus Jayateertha goes on including all the twenty Nigrahasthanas in the Hetvabhasa he has accepted. Now he includes Apashidhanta or contradiction of his own theory in self contradiction.

He gives an exposition of Hetvabhasa. These are twenty two in number. A Hetu in a syllogism has five characteristics viz., 1) existence on the Paksha and 2) residence on a thing similar to paksha (where Sadhya is already ascertained, 3) not existing on things that are dissimilar to Paksha (Vipaksha) 4) non contradiction of the subject matter by another stronger proof 5) absence of counter balancing reason on the other side, proving negation of Sadhya. These are the five marks of a good Hetu only in Anvaya Vyatireki Hetu. But Kevalanvayi and Kevala-vyatireki have only four, the former not having Vipaksha and the latter not having Sapaksha.

Now bad Hetus are those that are apparently Hetus but really false Hetus, which are called Hetvabhasas or fallacies of logical reasoning. The chief among them are 1) Asidhi 2) Virodha 3) Anekantika 4) Anadhyavasita 5) Kalatyaya-padista 6) Satpratipaksha and 7) Prakarana Sama.

Of these inconclusiveness (Asidhi) contrary (Virudha) Discrepancy (Anekantika) are common fallacies. Anadhyavasita is that fallacy in which the Hetu proves the Sadhya but exists on paksha. Kalatyayapadista fallacy is that in which Hetu exists on the Paksha where Sadhya is conclusively proved to be non existing. Satprati-paksha is

that Hetu which is counter-balanced, by an evidence which is equally valid. That is Prakara-nasama which has the three requisites of existing on Paksha and Sapaksha and not existing on Vipaksha, in the case of one's own argument as well as in the counter argument of one's adversary.

After defining these Jayateertha tries to subsume these under the Hetvabhasas. Enumerating the subvarieties of Asidha he mentions Vyapyatvasidha as one which again is subdivided into two kinds. Of these, Sopadhika Sambandha or conditioned Hetu is one variety.

Jayateertha defines Upadhi as साध्यव्यापकत्वे सति साधनाव्यापकत्वम्. A condition is that which is more extensive than Sadhana and less extensive than Sadhya. Here Sadhya is धूम or smoke and Sadhana is fire or बहि. For the syllogism is पर्वतो धूमवान् बन्धे. The mountain is smoky because it has fire. Here Upadhi is आद्रोश्न संयोग contact with wet fuel.

This Upadhi is cognised before a doubt arises whether there is Sadhya existing on the Paksha or not, and before the syllogistic form is used. The exact time is when one is prone to apprehend the invariable concomitance. For then arises a reason to infer the non-existence of Vyapti. Jayateertha explains this more clearly. The logical form at issue is : Sacrificial killing (of

animals) brings sin (to the killer); because it is killing, as the killing of a Brahmin. Not mere killing brings sin but only if it is prohibited (condition). So where there is prohibition there is sin. Hence there is concomitance between Sadhya and condition. But killing is not associated always with the condition. And hence as sacrificial killing is not prohibited, it will also remove the cause of sinfulness in its case.

But when we are awakened to the sense of the condition after the logical form is launched, it raises before us a strong counter argument (Prati-paksha). Now the Sadhana (killing) that is existing in Paksha takes away the possibility of the existense of Sadhya on the Paksha (sinfulness). Thus this conditioned Hetu is included in Avyapti or Samabalavirodha.

Thus Jayateertha explained and included many Hetvabhasas in his scheduled Hetvabhasas, along with their definitions and illustrations. He shows some to be unfit to be called Hetvabhasas

You read with interest the following quotation on Hetvabhasas:-

“ Now let us consider the fallacies mentioned in the older works on Nyaya, which do not apparently belong to the Hetu. The twenty four Jatis mentioned by Gotama are nothing more than

argument based on false analogy or false distinction and can be easily reduced to Hetvabhasa. Of the twenty two Nigraha-shtanas or points where an adversary can be caught or defeated, some like Arthantara, Punarukta, and Nirarthaka are merely tricks usually resorted to by a disputant in order to confound his rival, and which his rival is therefore taught to expose at once. Others like Avijnatartha are only possible in long continued controversies, and have nothing to do with syllogism. They are dialectecal lapses rather than fallacies of a particular argument, and belong therefore to the province of Rhetoric, not logic. Only seven of these twenty two catching points can have any pretensions to be called logical fallacies. All these are the cases of व्यभिचारहेतु. The fallacies proper are therefore included in the last Nigrahashtana named Hetvabhasa. Similarly it can be shown that there can be no पक्षाभास or व्याप्त्याभास or दृष्टान्ताभास apart from the Hetvabhasa. पक्षाभास or misleading minor falls under आश्रयासिद्ध. व्याप्त्याभास or false generalisation is nothing but a Vyabhicharita or Ashidha Vyapti, and is included in अनेकांतिक or व्याप्यत्वासिद्धहेतुभास also falls under the same, as it is not a Dosha in itself, but acts by Vitiating the Vyapti. If we say शब्दो नित्यः अमूर्तत्वात् षट्त्वत्, the example षट् is a दृष्टान्ताभास because neither

साध्य nor साधन exists on घट. Again if we say रगादिमानयं पुरुषो मरणवर्मेवत्वात् रथ्यापुरुषवत् the रथ्यापुरुषः is a दृष्टान्ताभास because रगादिमत्त्व being doubtful in the man passing in street the दृष्टान्त is not निश्चितसाध्यवान्. All such cases of false or doubtful instances give rise to व्यभिचरितव्याप्ति and go under अनैकान्तिक or असिद्ध. There are some Miscellaneous fallacies such as साधनाप्रसिद्धि साध्याप्रसिद्धि and others, which are असिद्धहेतु, under different name. Lastly the complex fallacies known as अन्योन्याश्रय, अनुवस्था and चक्रक are only series of two or more invalid syllogisms. In this way the five Hetvabhasas named in the text can be shown to include all the possible cases of fallacious arguments. ”

**End of Pramana Padhati Bhavadeepa
Anumana Prakarana.**



AGAMA PARICHEDA

In the dissertation of Pramanas or instruments of knowledge, in the due course he now explains verbal testimony or Agama pramana. A firm flaw-less word is verbal testimony. The flaws in a word are meaninglessness on account of lack of connotation and syntactical relationships, mis-connotation, redundancy (explanation of what is already understood). Futility showing undesirable utility, attempt to do what is impossible, advice of a lengthy course in the presence of a short course. A word bereft of these flaws is a sentence without its defects.

Mis-cannotation is wrong information from an unreliable source. Redundancy is explaining what is already explained. Futility is counting the teeth of a crow. (how many are the teeth of a crow.) Advice of taking to trade for a man who has renounced the world, is an undesirable piece of suggestion. To bring Sanjeevinee (Elixir of life) from the Himalayas is an impossible task, and this is an advice for doing something impossible. To a Southerner who is thirsty, advice to sink a well on the bank of the Ganga is a lengthy course when short course is available. These are the flaws which vitiate the meaning of a word or a sentence.

In order to explain and define a sentence first, its component part, a word is explained. A group of letters ending in an inflection (सुप् a noun-termination or तिङ् a verbal termination) is a Pada or a word. It is not a rule that there must be many letters in a word. (अ इति ब्रह्म) Then अ is Brahma is possible. But वर्णः is used to show that letters themselves without the help of any sphota revealed by such letters give the conception of a word. Some try to explain the plural of Varna or letter forming a word by saying that it is used in order to avoid the implication that only the last letter having case ending is a pada; while a word consists of letters of which the last one has case ending. There is another advantage by defining a word as ending in an inflection. Many words forming a compound word like राजपुरुष also will be duly a word. For in a compound after each member the case ending is dropped and there is the case ending only after the last member of the compound and that is the termination for the whole of the compound. Hence the whole is one with a case ending and is a word. From this though अवाच्यं निर्विशेषं ब्रह्म Brahma is said to be indescribable and without any particulars, yet Brahma is described by such words as अवाच्य and निर्विशेष. For अवाच्य and निर्विशेष though being compound words

are padas, according to this new amendment of the definition.

A sentence is said to be a group of many words. Here 'many' is not very important. So even a two worded group like गगानय is a sentence.

A sentence is a group of many words that are joined together by syntactical requisites like Expectancy, Juxtaposition and compatibility. Expectency is a relationship between two words of which when known satisfies the curiosity. So Expetancy is curiosity and it is the property man's mind. Because these two words satisfy that curiosity of their meanings, hence the meanings are said to be expectent of each other, and hence the words also are said to be so; Juxtaposition is pronouncing the word immediately after the first word. This is the property of the word. Compatibility is the property of the meaning. The syntactical relationship which is cognised should not be contradicted by any other proof or evidence; this is compatability, and it is, the property of the meaning and the word also possesses that property because it has that meanig.

Hence verbal testimony is without flaws and with expectency Juxtaposition and compatibility.

Letters are said to be pervasive and hence how can they be brought together? How can words group together into a sentence?

Now these two queries are explained. Just as the ear, when it is contacted with the last letter together with the mental impress of the previous letters along with the mental impress of the meaning of the whole word, creates the conception of oneness (of a word) of many letters, so also the ear, coming in contact with the last word along with the mental impress of the previous words following the synthetical requisites like Expectency juxtaposition and compatibility, creates conception of oneness (of a sentence) of words. Therefore though letters in a word and words in a sentence do not stand in one conception, for their concepts arise gradually one after another, yet they are able to create one concept of the whole group (with the help of the mental impresses of the previous units).

Now Raghavendra discusses the origination of meaning from a sentence, so that it becomes an instrument of valid knowledge (Anupramana). Even when, another utters a sentence, it does not convey any meaning to an inattentive or deaf or one is not conversant with the meaning. Sentence or a word does not convey any meaning merely by its existence, but only when it is assisted with etymology and other canons of interpretation.

He now discusses the meaning of a sentence in other systems. The Bhattas say that the primary meaning of a word is the universal, and the particular or individual is secondarily known. The Vaisheshikas argue that the primary meaning is particulars associated with their universal. The Grammarians propound that the primary meaning is sometimes universal and sometimes particular. (one grain, many grains). When a word connoting universal is used in plural it means either (universal or particular). In the same manner in an एकशेष compound (घटश्च घटश्च घटश्च घटाः) in which similar words are compounded and only one word remains at last in plural. It means universal or particular. The Naiyayikas contend that sometimes the word means universal, sometimes particular and sometimes the figure or form. 1) Cow is eternal. (Universal) 2) Pot is transitory (particular). 3) A cow made of flour (shape or figure). The Budhas contend that a word pot means 'something different from non-pot'. Shri Madhva says that a word denotes the individual endowed with distinguishing quality (universal) which is different in each individual of the class. In Madhva's system there is no universal (Jati or class name.) Every universal is a particular residing in each individual yet similar to the

other universal or another individual. This similarity is the relationship which brings into contact the present individuals of that class, which are all related with this similarity. Thus the word 'cow' with a distinct cowness in each cow, brings past and future cows in contact with the present as they are all related to the similarity existing in each cowness. That is how a word 'cow' denotes all individual cows (past, present, and future). This subject is elaborately treated in 'Tark Tandava'. Supposing that the meanings of word alone constitute the import of a sentence, it is objected that the meaning of the words being already known, before the sentence is used, the use of a sentence is futile. But import of a sentence is something apart from meaning of words. For the import of a sentence informs us the syntactical relationship of words whose meaning is already known.

In this context we wish to discuss how the import is known from the words. The grammarians propound that Sphota which is manifested by letters and words convey the import of the sentence; others contend that memory of set of letters or alphabet conveys the import of a sentence. Still others tell us that it is the last letter of a sentence that yields the meaning.

All these and many more are not borne out by experience or evidence.

Shri Madhva explains his easily intelligible system of semantics. Words convey meaning as having syntactical relation in general and when they are actually connected with other words in context, they will have the aid to convey the particular relationship. This is not a new power of the word; but only an aid to the original power of the word to convey the meaning. This aid is the cause of turning the general relation into particular relation, and not the cause to originate new power in the word. Hence there is no difference from what has been said in Sudha on this topic. Hence it conforms to the statement of Anuvyakhyana on this topic.

Thus ' sentence or Agama ' is of two kinds. 1) composed and 2) revealed. But really it is not conceivable to think how Veda consisting of words which are formed with transitory letters, is an eternal revelation. Hence Jayateertha makes this point clear and explains that letters everywhere are eternal and unchanging like the sky. Words also everywhere are bound by fixed sequence of letters. And the relation between word and meaning (connoter and connoted) is natural everywhere. Yet the division of Agama

into composed and revealed is based upon the particular order of words whether depending upon the independent initiation of man or not.

Then Jayateertha established only three instruments of knowledge, subsuming others that are supposed to be more than three and not allowing any of these three to be subsumed under any one of them.

Raghavendra is expatiating upon Arthapatti or presumption when it is considered as an independent instrument of knowledge. This presumption is subsumed under one of these three, in Anuman. For if living Chaitra is not found at home it is easily presumed that he is outside. Because any person living, if not found in the place, is found outside that place, like myself. So this sort of conclusion is pure syllogistic reasoning.

The protagonist of Arthapatti contends that two contrary attributes 'Livingness and absence at home' cannot qualify the same man. But this contention is not fair. For Livingness is contrary to 'Existing no where.' But livingness and not existing in some particular place are compatible, like 'greenness' and 'non mango greenness'. This can be experienced by any one who goes out of his house. But in places of real contrariety even Arthapatti fails to work and only a doubt arises.

as in the instance ' Living men, not to be found any where, creates a doubt whether he lives or is dead.

The Meemamsakas admit Upamana as a separate Anupramana. That is also included in one of these three. In the same manner Anupalabdhi which is said to be an independent means to cognise negation or abhava is included in one of these three. Usually when negation is cognised immediately it is perception- But in darkness by reaching out the hands you come to the conclusion that there is no pot, it is inference. Again in the morning passing by the elephant stables, but not remembering the elephant, a man is indifferent to the existence or non existence of the elephant. After going some distance he remembers the elephant. Then he knows that there was no elephant in the stables in the morning. Here the cognition of the negation of elephant is due to Anupalabdhi pramana (non perception).

This contention is refuted. The cognition of the non-existence of the elephant is inferred by the reason of non remembrance. For in the morning things of his volume were cognised; but elephant of the same measurement was not cognised. The reason for the non cognition is the lack of the remembrance, which will produce a certainty in

the cognition of the absence of the elephant. This absence of the remembrance is cognised by Sakshi or the internal eye.

Another Pramana known as Sambhava is included in Anupramana or inference. This Sambhava or inclusion is inferring less number of things from the knowledge of more number of things. This is clear inference. For, from the knowledge of hundred, a fifty is inferred. Then canons of interpretations like Upakram and Upasambara are instances of inference. For, depending upon concomitance they convey the import of a sentence. Then Aitihya or tradition, Chesta or sign Parishesha or elimination are discussed included in one of the three, showing reasons for it.

So long knowledge (केवल) pure and means to (अनुप्रमाण) knowledge are all treated, both genuine and base. Now their validity in origination and cognition is to be treated. In the same manner the false knowledge and its means also will have their invalidity both in origination and cognition and they are to be treated. First Jayateertha prescribes the theories as propounded by other systematists. The Sankhyas admit self-validity both in the case of knowledge and their means and in origination and cognition. Now once for

all we must ascertain what is his self-proved nature of validity of knowledge. In origination this self certainty is the nature of producing validity by no more means than are required to produce knowledge. And in cognition this self-certainty is the nature of cognising validity by no other things than are required to cognise knowledge. But the Naiyayikas think that validity both in origination and cognition is derived from other sources. For they think knowledge is produced by senses and other sources while their validity is produced by the qualities of senses and others. In the same manner invalidity is produced by defects of senses and other things. Knowledge is cognised by internal (mental) perception. While its validity and invalidity are inferred by their conformity or inconformity (to other evidences). Boudha's theory is that validity is extraneous and depends on other sources and invalidity is self-proved and instrinsic. Bhattas, on the other hand accept validity as self-proved and invalidity proved by extraneous sources. Still their theory of self-proof of validity in cognition is some what peculiar. For they assume that knowledge with its validity is inferred by some 'illuminty' or ज्ञातता or प्राकट्य that is originated in the object of

knowledge according to the Bhattas. This is self-proof in cognition. And invalidity is inferred by another inference of nonconformity aided by defective senses, and hence it is considered extraneous. The Prabhakaras consider that knowledge of pot is self-proved. For it cognises itself along with its validity. So it is self proved because it does not depend upon any other thing than is required for its cognition. There is no invalidity. For Prabhakaras do not recognise missapprehension or erroneous knowledge (Bhrama). So they recognise that all knowledge is right knowledge and hence validity is self proved in origination.

These theories do not stand the test of experiences and documentary evidences. Now Jayateertha puts forth the theory of Acharya. Senses alone are able to produce knowledge with its validity. For when cognising validity the qualities like conformity, knowledge of reason and others do not contribute any thing to the production of validity. But senses with some defects produce invalidity. Hence knowledge and its validity are cognised by Sakshi alone. Even invalidity is cognised in its mere essence by Sakshi, which waits for nonconforming evidences to corroborate her cognition. But usually invalidity

is inferred. And with the aid of falsification of knowledge Sakshi cognises invalidity. A note from one of the commentaries of Pramanapadhati will highly enlighten this knotty problem of the function of Sakshi. "Sakshi cognising knowledge cognises its validity. Somebody objects that this runs counter to the statement of Sudha. 'Sakshi comprehends all knowledge. When there is further falsification of knowledge then that knowledge is invalid; If not, is valid only. Thus Sakshi similarly apprehends validity also. When there is some purpose and there is the curiosity to know validity, there is follow up work of testing it. After that, validity is confirmed. When follow up work is not available he is indifferent to conformity of validity and test remains doubtful. This is said to be the view in Sudha. But this shows the complete ignorance of the exposition of Sudha. The following is the faithful interpretation of Sudha. All knowledge, both valid and invalid, is apprehended by Sakshi as knowledge is. This is the difference. If the knowledge apprehended fails to yield fruit the knowledge being invalid, then Sakshi apprehends it only as simple knowledge, and not as valid knowledge on account of the absence of the object (of knowledge). If the eye perceives a pot, it cannot

perceive one in a place where it is not existing. So you cannot expect Sakshi to apprehend validity when there is knowledge contradicting the first knowledge. This must be remembered. In the attempt to give the exact form of the knowledge of Sakshi it is enough if he had said 'he apprehends only as valid knowledge' 'even validity' would have been redundant. It means that when there is no fear of contradiction by Badha in future all valid knowledge at once without exception is cognised as valid. But sometimes there is an exception. At the time of apprehending valid knowledge, the power to cognise validity is hindered from working on account of some defect. Sakshi apprehends it only as knowledge. If there is necessity the follow up with test is undertaken and validity is established beyond doubt. If there is no such necessity Sakshi remains indifferent.

Therefore it is said in the commentary on Tattva Nirpaya 'Sakshi alone is capable of apprehending knowledge and its validity. But on account of certain mental lapses born of certain causes Sakshi is incapacitated and cognises only knowledge to the exclusion of validity'. Just as an elephant capable by his own nature to walk is hindered by the spreading of thorns, and is not

walking. Here the test in the form of application of logical reasoning begins. This logical reasoning removes only defects in our thinking; when that is removed Sakshi with its unobstructed inherent power of apprehension cognises validity, just as after the removal of thorns the elephant with its natural strength unimpeded, walks on."

Now the question of validity of instruments of knowledge is dealt with. The instruments have a power due to some cause created in them to produce knowledge. That same power is acquired by the instruments to produce validity. But invalidity is produced by a different power which is caused by some defects. Validity in origination even in the case of instruments is self-proved. But in cognition it is from other sources. In misapprehension some defect would hinder the operation of the power to create validity, yet it won't affect the power to produce knowledge. If validity is considered identical with knowledge only in respect of validity there is hindrance and in respect of knowledge there is no hindrance. This is presumed on the strength of what actually happens. If the two are considered different, both being natural there is no question of extraneous proof. Both are self proved.

1. *Chlorophyll a* and *Chlorophyll b* were determined by the method of Arar and Collins (1971) using a Shimadzu 1010 UV-Visible Spectrophotometer. The concentration of chlorophyll was expressed in mg/L.

[illegible]

THE END

Opinions



Indian Express (2-10-71)

Mr. Joshi has done Signal service in introducing Maha Kavi Naryanacharya to the non-Sanskrit world of literates. (in Raghavendra Vijaya) The Second book (Shri Raghavendra His Life and Works) is an attempt to acquaint the public, at home and abroad, of the Saint and the Savant through the international midium of English. It has been brought out in connection with the Tri-centenary celebrations.

The author has vividly narrated the Triumphs and tribulations of Shri Raghavendra Swami with feeling. The readers are introduced to the Geeta Vivriti of the Saint in the book. The Geeta Vivriti is a masterly commentary on the sacred book of the Hindus in accordance with the Dwaita tenets.

An erudite foreword by Dr. Sarojini Mahishi Union Minister of State for Tourism and civil Aviation, has added literary weight to the Volume. The two books are inspiring and as Mr Joshi has hoped, would kindle interest in the saint and his works. The covers especially of the latter are colourful and inviting

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Dr. B. N. K. Sharma

U.G.C. Professor of Research Bombay: "you have done a great service to numerous devotees of shri Raghvendra in bringing out a moving account of his glorious life, and work. Your language reaches a lyrical height at times and fills the head of the sensitive reader with a due sense of Veneration for the personality of Shri Raghavendra."

I have read your new work with absorbing interest. It is written with deep feeling and conviction and carries conviction to others. Your summary of the thought of Geeta Vivriti is a welcome addition to Dvaita Vedanta Literature in English. I congratulate you on your solid work and wish you success in carrying it through."

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K. K. Pai

Custodian writes "The publication has synchronised with Third centenary celebrations of Shri Raghavendra and I am sure it will be received very well by the devotees of the Swamiji."